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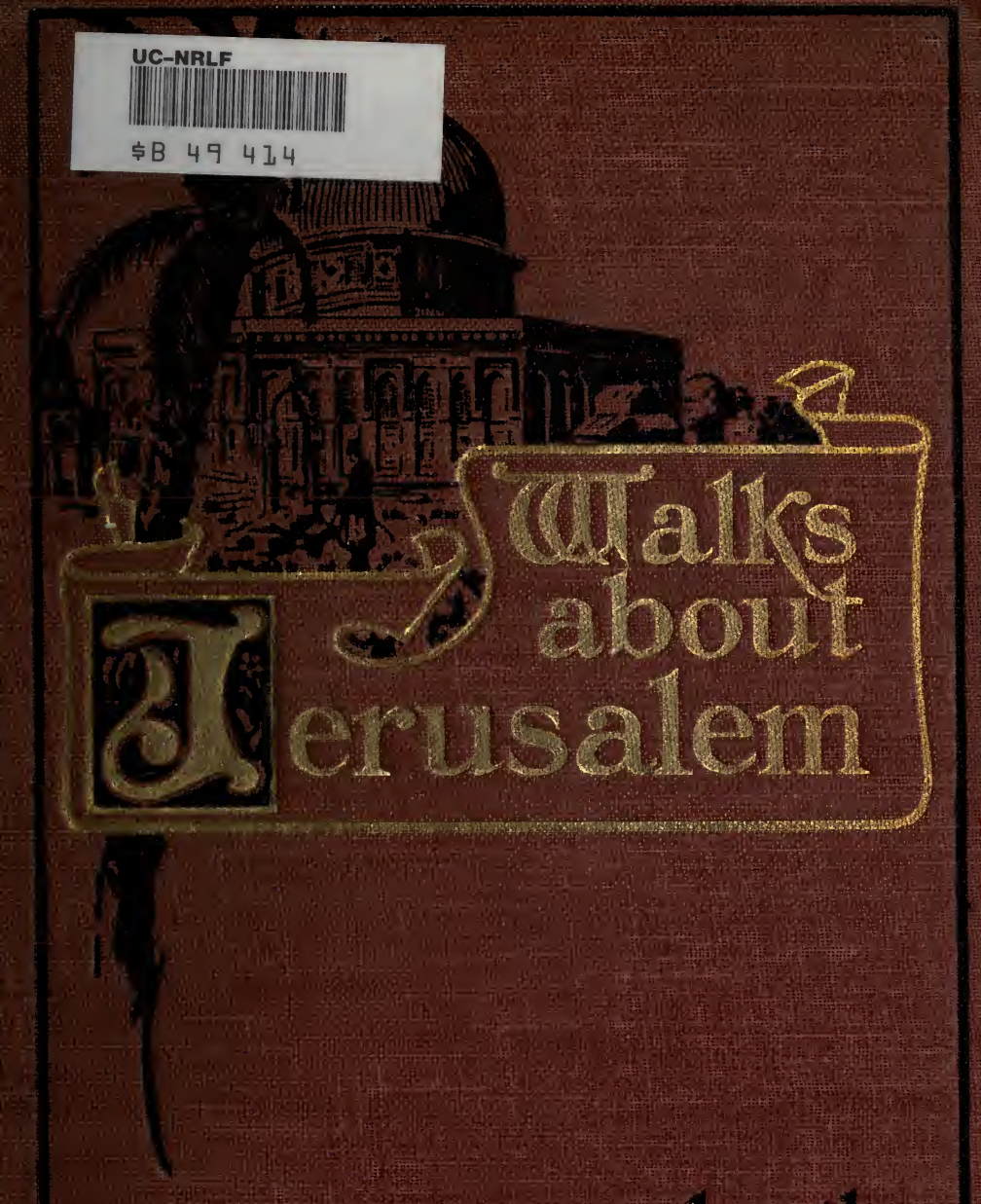

Walks about Jerusalem

by the

Rev. J. E. Hanauer

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WALKS ABOUT JERUSALEM

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WALKS ABOUT JERUSALEM

UNIV. OF CALIFORNIA

BY THE REV.

J. E. HANAUER

LONDON SOCIETY FOR PROMOTING
CHRISTIANITY AMONGST THE JEWS

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PHELAN
Printed in the City of London
at the Edinburgh Press

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ERRATA

Chapter I., page 2, 2nd line from bottom: "the present potent ruler of the Ottoman Empire" should read "Sultan Abdul Hamid."

Chapter III., page 11, 3rd line from top: "is of the interior, showing" should read "is of the interior of the church, shewing."

Chapter IV., page 16, 8th and 9th lines from top: "Eastern boundary" should read "principal street."

Chapter V., page 25, 7th line from top: "native" should read "votive."

Chapter VI., page 36, 1st line from top: ⅄ should be ⅄.

Chapter X., page 64, 4th line from top: "This circle is 26 feet long" should read "This chapel is 26 feet long."

Chapter XII., page 85, 4th line from bottom: Φ should be Φ

Chapter XIV., page 96, 5th line from top: "on page 41, etc." should read "on page 136 of this book, and another on page 41, etc."

Chapter XIV., page 98, 3rd line from top: "about" should read "above."

Chapter XVI., page 111, last line: "84" should read "87."

Chapter XXII., page 143, 5th line from top: "on the left" should read "on the right."

Chapter XXIII., page 155, 7th line from bottom: "triumphant" should read "triumphal."

Chapter XXVI., page 186, 20th line from bottom: "Of Firstthings" should read "Of Firstlings."

Chapter XXVII., page 194, 20th line from top: "(A.D. 1620—60)" should read "(A.D. 1520—50)."

Chapter XXXI., page 231: On diagram 176, transpose the figures 3 and 4, and do the same on page 232, fourth and fifth lines from bottom. The corrections should read "fig. 3, the council-chamber close to the gate Shallechet." and "fig. 4, the Xystus."

Chapter XXXI., page 233: The diagram (178) ought to be entitled "Modern Jerusalem," placed on page 234, and numbered (179).

Chapter XXXI., page 234: The diagram (179) ought to be entitled "Ælia Capitolina, A.D. 135," placed on page 233, and numbered (178). In short, these two diagrams should be interchanged.

Appendix I., page 239, 18th line from bottom: "Kelann" should read "Kelaun."

Appendix I., page 239, 5th line from bottom: "four years ago" should read "several years ago."

Appendix I., page 244, 11th line from top: "accustomed to march" should read "accustomed to meet."

Appendix I., page 250, 9th line from top: "dwelling" should read "dwellings."

WALKS ABOUT JERUSALEM

Y REQUEST I am about to act as guide to those who wish to know about the sites and scenes of Jerusalem, but who have no chance of beholding them except in pictures. I will therefore suppose that—under the wing of one of the tourist agencies, which now in modern times practically do the work, *minus* fighting the Saracens, for which the famous monastic and military order of Knights Templars was established in A.D. 1118—we have safely reached the little railway-station S.E. of the town, and close to the neat colony occupied by the members of "the German Temple." This is not a monkish brotherhood, but an ultra-Protestant sect, which professes to desire to build up God's Kingdom and the German Temple by settling in the Holy Land.

As we leave the station and reach the great Bethlehem-road, there suddenly spreads out before us a wide panorama. Beginning with the hill of Evil Counsel on our right, the eye ranges, as it gradually turns toward the left, over the Moab hills, Olivet and Scopus, with Gethsemane and Siloam nestling at their feet, to the great dark greyish-blue domes of the buildings in the Temple area and other edifices within the long line of tawny wall and towers that form the southern limit of the city. Here it may be as well to call attention to the fact that all the exposed southern and eastern faces of the fortifications and older buildings are of this ochre colour, which was caused by a remarkable shower of yellow mud that fell early in February, 1857 (see "Jewish Intelligence" for July, 1857, page 221), "plastering the houses from top to bottom," the traces of which the rains of forty-eight winters have not yet washed away. The northern

and western faces of buildings become blackish-grey wherever exposed to rain and damp.

The approach to the city follows in inverse order the course described in my notes on a visit to Artas,* and the different points there mentioned, the Jewish settlements, the Birket-es-Sultan, the Ghazza Towers, and the Citadel are all passed on the road leading to the city (see illustration 1.)

(1) The First View of Jerusalem.

In a few minutes we have reached the Jaffa Gate. Up to the year 1898, this gate was connected with the citadel by a wall crossing the ditch surrounding the latter. When, however, preparations were made for the reception of the Emperor William, this part of the great trench was filled up, and the wall lowered. There is now a great and imposing approach to the interior of the city between the Jaffa Gate Tower, and the north-western tower of the citadel and the "Grand New Hotel," just inside the Jaffa Gate. At the foot of the tower, is the drinking fountain erected a few years ago to commemorate the Jubilee of the present potent ruler of the Ottoman Empire (see illustration 2). This is the only gate in the western wall of Jerusalem, and that

* Appendix I.

which has the most traffic. Though horribly modern, having been built at the time the present walls were erected by Suleiman the Magnificent (circa 1542), it doubtless stands on the site of an ancient city gate, in all probability on that by which, in our Lord's days, an aqueduct conveyed water into Herod's great Citadel-Palace close by. Though called the "Jaffa Gate" by Europeans, its present name amongst the natives is "Bab ul Khalil," or "the Gate of the Friend," i.e., Abraham, the reason being that the road to Hebron starts from here. An ornamental Arabic inscription facing us as we enter, reminds us that "There is no God but Allah, and that Ibrahim is His friend."

By Arab writers before the sixteenth century, the gate at

(2) The New Entrance between the Jaffa Gate and the Citadel.

this spot is sometimes called "Bab el Mihrab," from the "Mihrab Daoud," or "Oratory of David," shown in the adjacent castle, and sometimes "Bab Lydd," i.e., "the Gate of Lydda." This is because the road to that place starts from this point; and also because some Moslem theologians believe that the Gate of Lydda, where, according to the eschatology of Islam, the Messih el Dejjal, or Antichrist, will be defeated and slain by our Lord, is the western gate of Jerusalem. Others, learned in the faith of Mohammed, assert that the great event will take place at

Lydda itself, and mention, as the actual spot, the famous Bir es Zaybac, or "Quicksilver Well," inside the little building, under the great sycamore, half-way between Ramleh and Lydda.

A most remarkable change has taken place in the appearance of the immediate surroundings of the Jaffa Gate since I first knew it over fifty years ago. It was a time of general trouble and unrest throughout the world—the time of the Crimean war, and the Indian Mutiny, and the massacres in the Lebanon. There were then no houses outside the city walls, except the Neby Daoud block outside the Zion Gate, and Bishop Gobat's

(3) Cab-stand outside the Jaffa Gate.

School then in building, and a small house on Consul Finn's plantation. The desert country reached on every side right up to the town-walls. One was in the open country as soon as one emerged from the gates, which were closed at sunset, and also on Fridays, from eleven in the forenoon till one in the afternoon, during the time that the garrison were at their weekly prayers in the mosque; and no one could either enter or leave the city unless provided with a special permit, not always obtainable, from the Pasha.

The writer, on several occasions about 1867, when he was serving on Sir Charles Warren's excavations, had himself lowered

by a rope over the city-wall close to the Haram, in order to be at his appointed post outside the town. At the time I am speaking of, there was no traffic at the gates. A Turkish soldier, armed with Minié rifle and sword bayonet, stood there on guard, and in the deep alcoves, now used as stalls for the sale of soda-water, iced drinks and fruit, cooked food, etc., there stood racks on which rows of rifles were ranged. The roadway was unpaved. In the rainy season there was a "slough of despond" just outside the gateway, and in the open space just beyond the inside, and within the city, a pond about one foot deep in the centre, but which might be passed if you used the small and slippery stepping-stones which a municipality regardful of public comfort, had placed for a couple of yards or so along the northern edge. In summer the bed of the little lake was encumbered with all sorts of filth, and not unfrequently by the rotting carcases of dogs, cats, and smaller creatures.

A change for the better came soon after the accession of Sultan Abd ul Aziz, in whose time the road-way was paved by gangs of prisoners brought from the common jail, and made to work in chains. This was in the year 1864, about the same time that the first line of telegraph was laid, and the first petroleum oil and lamps for its use were imported, as well as the first steam-engine set up in the Holy City. Since then, other European innovations, not in every case improvements, have come in. Thus, just outside the gate, there is now a cab-stand (see illustration 3), which is very useful.

CHAPTER II.

AMONGST the scores of traditional or doubtfully historical sites pointed out within the walls of Jerusalem, there are at any rate three, which are really interesting, even though in the case of only two of them, viz., the Citadel, and the Temple area, are archæologists agreed that they really occupy the historic ground they represent. I propose on this occasion to speak of the first of these two, leaving the Haram and the famed Church of the Holy Sepulchre to be described at a future time.

The Citadel, also called the Tower of David, though that name is often used in a restricted manner to designate the remarkable and ancient structure at its present north-east corner, is situated south of the Jaffa Gate, from which it was, before the visit of the German Emperor in 1898, separated by a deep fosse. This was purposely filled up at this point, in order to furnish a more imposing approach to the interior of the city, than that through the Jaffa Gate. The Citadel, known in Crusading times as the Castle of the Pisans, consists of three principal towers connected by a massive crenellated wall, loopholed for musketry, with a glacis or sloping work rising from the bottom of the trench, part of which is undoubtedly ancient Roman masonry dating back to New Testament times. All authorities are agreed that this fortress, the interior of which is in ruins, occupies the site of the palace-castle of Herod the Great, or at any rate, part of that site.

That building was remarkable for its three great towers named Phasaelus, Hippicus and Mariamne, and it is believed that the two towers standing one at the north-west, and the other at the north-east corner of the Citadel mark the exact position of the two first-named. Though the tower at the north-east angle is popularly called Hippicus by local guides, it corresponds in its general plan-measurements with the description given by Josephus of the Phasaelus. It would follow that the tower just south of the Jaffa Gate, stands on the site of Hippicus, it having been found by the English Royal Engineers who had charge of the first Ordnance Survey in 1841, that its plan-measurements

tally with those that belonged to Hippicus. Connected with Herod's great structures in this part of Jerusalem as it was in the time of our Lord, there were extensive gardens and pleasure grounds, which spread over the tract now occupied by Christ

(4) The Tower of David.

Church, the L. J. S. boys' school and the present Armenian quarter. As a matter of fact, it is not at all unlikely that the stately pine-trees which are scattered about over the open plots of ground we meet with here and there in this neighbourhood, may be the direct descendants of seedlings from Herod's groves. The depth of débris hereabouts is very considerable.

When the foundations of Christ Church were laid, the workmen were obliged to dig to the depth of forty feet before they struck rock. When they did at last find it, they came across a very remarkable underground passage, probably intended as a conduit for water. Some authorities have suggested that this may be the aqueduct in which, according to Josephus (B. J. ii. 17 § 9) Ananias, the high priest, the same man who, whilst presiding at the trial of St. Paul by the Sanhedrin (Acts xxiii. 2), illegally ordered the Apostle to be struck—hid himself from the robbers. who, however, eventually found and murdered him.

(5) The Tower of David and Hippicus.

In front of Christ Church there is at this moment lying the shaft of a large granite column which was dug up during these excavations,* and must originally have been brought from Egypt in order to adorn Herod's buildings hereabouts. Another column, and also a large catapult-ball, are preserved in the boys' school close by, whilst, during excavations in the Mohammedan premises just south of the school, the remains of a beautiful chamber, constructed altogether of marble, were found at a considerable depth below the present surface.

* Another similar column has been discovered quite recently, as well as a very beautiful mosaic pavement.

The lower part of the traditional Hippicus is constructed of great blocks of drafted stone, and has been ascertained to be quite solid right through. On the top of this there is a large chamber of mediæval times, which is provided with a Mihrab or niche in its southern wall, shewing that the apartment, now used as a dormitory for the Turkish soldiers quartered here, was at one time a mosque. From the roof a somewhat disappointing view can be had over the city.

On the roof of the tower there are old pieces of ordnance, which are frequently used on special occasions, such as anniversaries of the birth and accession of the Sultan, and Moslem festivals, to fire salutes, and also to announce to the Mohammedans of the district the proper hours for beginning or breaking their fast during the month of Ramadan. The effect of the cannonade is most startling and disturbing whenever it happens, as it often does at an hour during which a service is proceeding in Christ Church.

The same remark is applicable to the Turkish brass band, which plays almost every afternoon in the open space in front of the castle and Ibrahim Pasha's barracks, just as it used to do several centuries ago, as we are told by the Moslem historian Mujir-ed-din Ubil-yemen Abd-er-Rahman, son of El 'Alemi, who died in A.H. 927 (A.D. 1520—21), and whose descendants still form a well-known family here. Immediately opposite the eastern front of the castle are situated, counting from the north southwards, Cook's office and the United States' Consulate, the Austrian post office, Christ Church premises and boys' school, and the Anglo-Palestine Bank. Further south, and reaching to the city-wall, are various buildings connected chiefly with the great Armenian Convent of St. James, the son of Zebedee, the first Apostolic martyr, the burial-place of whose head is shown in a shrine, the doors of which are richly inlaid with tortoiseshell and nacre. The very chair used by the Apostle is also shewn; and, as a great favour, and to specially distinguished visitors, some of the interesting objects, preserved in the treasury of the convent, and consisting of ancient vestments, mitres and valuable copies of the Armenian liturgies and gospels, and the amber sceptre of the Armenian king Hetum, etc., are exhibited by special permission of the Patriarch. In the central hall of the college there is also an interesting collection of objects from various countries, whilst on the wall of the Patriarch's great reception-room there hang good pictures of various European monarchs, and also replicas, made by one of his predecessors, of the beautiful

"Shield of Hamza,"* which, a quarter of a century ago, was still to be seen in the Dome of the Rock, but has now mysteriously disappeared from there. The convent, originally founded by the Georgians in the 11th century, was sold by them to the Armenians four hundred years later. It can, it is said, accommodate from 3,000 to 4,000 pilgrims, and contains a printing-press.

(5a) The Shield of Hamza.

* Hamza was the uncle of Mohammed (See Sale's "Koran," footnotes to pp. 45, 206, Chandos' Classic edition). The beautiful object traditionally called his shield was in reality an ancient Chinese mirror and is interesting as a proof of the varied and extensive commercial traffic between Palestine and Eastern Asia during the Middle Ages.

CHAPTER III.

OUR last chapter closed with a short description of the Armenian Convent of St. James. Illustration 6 is of the interior, shewing, under the domed canopy, the back of his traditional episcopal chair, said to be placed over his grave. The other chair, the back of which is seen to the right of the former, is that of the Armenian Patriarch.

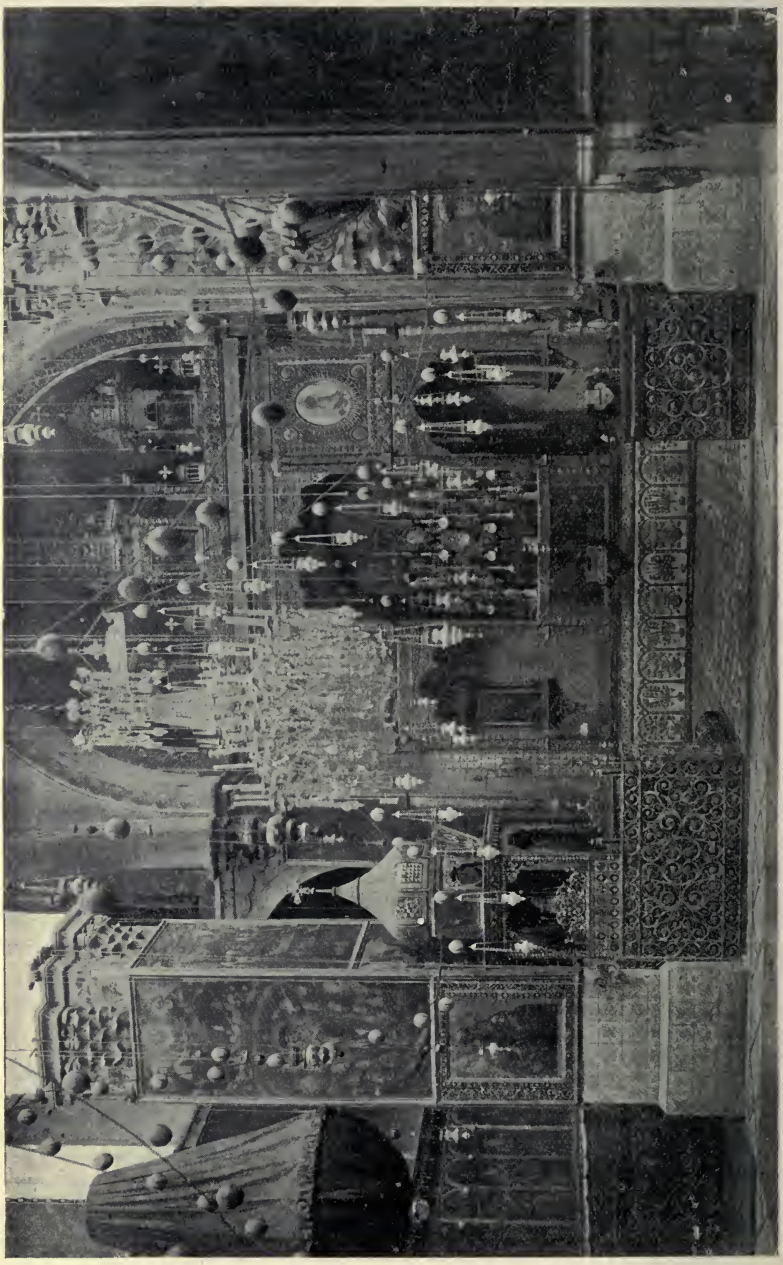
Illustration 7 shews the shrine, with doors richly inlaid with mother-of-pearl and tortoise-shell, where St. James' head is said to have been buried.

On the walls there hang the quaint and grim old fresco-paintings representing the sufferings of martyrs, the last judgment, and also pictures of various saints.

In the porch of this church are two curious and interesting gongs hanging in the south-eastern corner (illustration 8); one of them is a plank of some hard wood suspended from the ceiling by ropes at either end, the other a long and thick plate of iron hung in the same way at the end of chains. Similar gongs are to be found in other Eastern monasteries. They are called "nakus" (plural "nawakis") and serve to call to mind one of the terms of the treaty made with the Christians, when, in A.D. 637, Jerusalem surrendered to the Khalifeh Omar bin El Khattab.* The stipulation in question was that the Christians were not to be allowed the use of bells on their churches, but might use these gongs. This regulation was strictly re-inforced when the Crusaders were expelled by Salad ud din in 1187. In 1823 the only bell in Jerusalem is said to have been a hand-bell in the Franciscan convent. Since the fall of Acre, in 1840, however, Christians have had more freedom, and it is probable that the old bell of Christ Church was one of the first amongst the many introduced in modern times.

Before leaving the porch we notice a number of grotesque little faces painted here and there in the colouring on the walls.

* The Moslem tradition is that God commanded Noah to use such a gong in order to call together the workmen building the ark, therefore gongs are permissible.



(6) The Church of the Armenian Convent of St. James.

At the entrance to the convent is the drinking-fountain erected to commemorate the 25th anniversary of the accession to the throne of Turkey of His Majesty Sultan Abd ul Hamid. Closely connected with the convent of St. James is the Armenian nunnery of Ez Zeituny, or "the olive-tree," so called because a tree in the court-yard is said to be the very plant to which our Lord was tied whilst His persecutors were deliberating as to His fate! The mediæval church in this nunnery, which is said by tradition to stand on the site of the house of the high-priest Annas,

(7) St. James' Shrine.

contains the usual ornamentation of encaustic tiles and paintings. It is remarkable for the number of crosses of different shapes (over thirty have been noted), to be seen on the walls. Close to the olive-tree a stone forming part of the corner of a building is pointed out to the visitor, who must, for politeness sake, control his features and forbear from laughing whilst the

abbess gravely relates that, when the high priest found fault with the Saviour for not silencing the children in the Temple crying "Hosanna," and He told them that if the little ones held their peace the stones would cry out, this miracle really happened. The stone here shewn, "burst into a melodious 'Hosanna' as soon as the children were silent." Another stone, "which would have cried out," is to be seen in another part of the city, in a side-lane opening into the Via Dolorosa. It is quite black and greasy with the kisses of pilgrims.

We retrace our steps and leave the great convent of St. James by its western portal, which opens into a large clear square (illustrations 9 and 10), over-shadowed by some of the

(8) Gongs in the Porch of the Church.

ancient and magnificent pine-trees of the gardens of Herod's palace.

Turning northward we follow the first lane to the right (illustration 11). After passing the ruin of the mediæval Syrian Church of St. Thomas, a tortuous route, leading in a general direction N.E., brings us first to the Syrian convent, recently rebuilt, because of the damage it sustained as a result of the severe earthquake a couple of years ago.

This convent is believed to stand on the site of the house of Mary the mother of Mark (Acts xii. 1, 15). The church or chapel is mediæval, resembling in plan that of St. James the son of

Alphæus, close to Christ Church, and that of "the prison of Christ" in the traditional "house of Caiaphas," just outside the Zion Gate. With it are connected a number of traditionary relics, such as a picture of the Virgin Mary, painted by St. Luke, the font in which the Virgin was baptized, and the door at which St. Peter knocked after the angel had delivered him from prison. It is pitiful to see how pilgrims believe that all these things are genuine. Just opposite the entrance to this convent (the only one belonging to the Jacobite Syrians in Jerusalem), are the old houses which used to be occupied by the L. J. S. Hospital, before it was removed to its magnificent new quarters outside the town. One of these buildings is still used for the

(9) Square in Front of Armenian Convent of St. James.

town dispensary and the dispenser's dwelling. It is situated at the very entrance to the old Jewish quarter which we will next visit.

Before doing so, however, it may be as well to remark that the part of the town which we have been passing through, now occupied by the Citadel, Christ Church compound, the Armenian and Syrian convents, the old hospital premises and Mr. Nicolayson's house (now tenanted by Jews), the Jewish "Bikur Holim" Hospital, and the present Maronite convent, in our Lord's time was covered by the fortified residence of Herod the Great, as already related. After the destruction of Jerusalem by Titus (A.D. 70), it became the fortified camp of the 10th

Roman legion which was left by the conqueror to guard the ruins. It occupied the fairly level summit of the S.W. hill, which is generally known as the traditional Zion. The long and fairly straight street called on the Ordnance Survey Plan of Jerusalem, "Harat al Jawany" and "Tarik Bab Neby Daud," and running southwards, at not quite a right angle, to "Suweikut Allun" and "Suk al Bizar," which form the western part of "David Street," may be considered as marking the Eastern boundary within the present wall of the legionary camp which extended southward some distance beyond the present city walls and included the site of the traditionary Cœnaculum, the present Neby Daud.

(10) Entrance to the Convent of St. James.

From the Harat al Jawany and the Tarik Bab Neby Daud (which form the westernmost of the three fairly parallel streets that running southward, and intersected by various smaller lanes and alleys, constitute the present Jewish quarter), the descent is steep to the middle street; called the "Harat al Yahud." The surface-levels shown on the Ordnance Survey Plan (1864—5) in this part of the city make it clear that the old Jewish quarter, or Ghetto, which reaches eastward as far as the brink of the precipices over-hanging the Tyropœon Valley, is built on the lower

eastern slope or terrace of the hill. The third and easternmost of the three parallel streets running through this district, is called, together with a side-street opening into it from the west, "Harat al Meidan," that is, "Theatre Street."

The next illustration (12) gives a view in "Harat al Meidan." The house to the right occupies part of the site of another church of St. Thomas of the Crusading period. Till a couple of years back, a large stone in the open space in the foreground

(11) Ruin of the Syrian Church of St. Thomas.

used to mark the spot pointed out by tradition, as that where there had been an entrance to underground passages communicating with Neby Daud, the traditional Tomb of David, outside the Zion Gate. (See "A Miraculous Deliverance," pp. 100—102, in "Tales told in Palestine.) The stone has now disappeared.

"Theatre Street" is a most significant name and very valuable,

as it perpetuates the memory and points to the situation of the Roman theatre, of which, as I was informed by the late Dr. Merrill, remains were discovered a few years ago, at the time I was stationed at Jaffa, and, therefore, I had not the opportunity of seeing. They were situated just outside the city, a little S.E. of the great tower called "Burj al Kibryt" at the semi-circular recess shewn on the Ordnance Survey between the levels marked respectively B.M. 2376.2 and 2.322. Through the Harat al Meidan, then, we may, without any great stretch of fancy, be justified in imagining the pagan population of pre-Hadrianic Roman Jerusalem, and later on that of Aelia Capitolina coming, the legionaries from the west, and the traders and others with their families from the north, to behold the gladiatorial and other exhibitions, perhaps the death of Christian martyrs in the theatre.

(12) View in Harat al Meidan (Theatre Street).

CHAPTER IV.

DURING the Crusading period the Harat al Meidan was the quarter allotted to the Germans. The great Convent of the Teutonic Knights and another Church of St. Thomas, were situated here, whilst the Church of St. Martin, with the various buildings therewith connected, stood where the Khurveh, or synagogue, and school of the Ashkenazi Perushim now stand. (Illustration 13).

(13) Perushim Synagogue.

In New Testament times the palace of Herod Agrippa stood somewhere on the line of the Harat al Meidan, on the edge of the cliffs overlooking the Xystus and the Temple-courts, and not far south of the point where the present Harat al Meidan opens into the "Tarik Bab es Silsileh," as the eastern part of David's Street is now called (Josephus, Wars. Bk. ii. ch. 16 § 3). The

palace of the high priest probably stood at some distance to the S.W., perhaps somewhere not far from where the great synagogue of the Chassidim now stands. Illustration 14 gives a view of the exterior taken from a house-top in Der Deutsche Platz, shewing the entrance to the right from the Harat al Meidan. The other illustration (15) shews the interior of this synagogue.

The Jewish population of Jerusalem is of a comparatively modern date. The soldiers of the first Crusade massacred every Jew or Jewess they could find in the Holy City, and as their successors barely tolerated the presence of Jews in Jerusalem, there

(14) Great Synagogue of the Chassidim.

was little that would encourage the latter to settle there. When Rabbi Benjamin of Tudela visited Jerusalem he found only 200 Jews there. That was about A.D. 1130. The successes of the Moslem arms, combined with the brutal treatment which was experienced by the Jews in England and France, were the cause of a fresh immigration of the sons of Israel into the Holy Land, and accordingly, about the year 1200, we find that some 300 rabbis came from France and England to settle at Jerusalem. About twenty years later the celebrated Rabbi Nachmanides was successful in making a collection and purchasing from the Moslems the above-mentioned Crusading Church of St. Martin, which was a handsome building with many columns and a dome. After some repairs it became the Jewish synagogue. In 1493, just after the expulsion of the Jews from Spain, many of the exiles came

and settled in Jerusalem. After various trying experiences, those of the Ashkenazim rite were obliged to flee, the Moslems confiscating the synagogue.

It was probably some time after this that the Sephardim who had hitherto worshipped at the Khurveh with the Ashkenazim, and appear somehow always to have managed better than did their brethren from Germany and Eastern Europe to get on with their Mohammedan neighbours, acquired and erected the curious group of synagogues connected with each other and built almost underground. These are still used by them and sit-

(15) Great Synagogue of the Chassidim.

uated in the elbow of the crooked street leading from Harat al Yahud to Harat al Meidan. The oldest of them is a small dark perfectly subterranean apartment called "the synagogue of Elijah," from the legend that some centuries ago, in the time of persecution, when the handful of Jews who lived in the Holy City were in great fear and danger, and could therefore only meet in secret for the purposes of public devotion, it happened one Sabbath day that the service could not be held because there were only nine Jews present, and a tenth could not be found in order to form a minyan or congregation of ten. At

this juncture a venerable Jewish stranger, who had never been seen before by any of those assembled, and suddenly disappeared as soon as the service was ended, entered the synagogue and joined the congregation which, as it had now reached the minimum number needed to form a devotional quorum, proceeded with the service. The unknown stranger was the prophet Elijah, who is believed to be the guardian saint of Israel, appearing suddenly from time to time to avert danger from the chosen race and to prevent or punish wrong.

The ancient and curious underground synagogue of the Karaites is also worth visiting. It is exactly opposite to the great Chassidim synagogue (illustrations 14 and 15). To return,

(16) Der Deutsche Platz.

however, to our historical notes. The Ashkenazim did not return to Jerusalem till 1690, when Rabbi Jehudah Chassid came with a large following of Ashkenazi rabbis and others, and they re-purchased the old synagogue buildings. Thirty years later, however, the Ashkenazim were again driven away, and the said buildings once again seized by the Moslems; nor was it till after the Egyptian occupation of Palestine, in 1831, that the Ashkenazim were allowed to settle again in Jerusalem, and received back the ruined "Khurveh," which was restored and reopened for public worship after having been closed for 116 years, two months and three weeks. Forty years ago there was a large tract of waste ground to the south of the Jewish quarter, and situated between it and the southern city-wall. Of late years,

however, a great part of this tract has been built over by German Jews, and it is now known as "der Deutsche Platz" (illustration 16). In order to annoy the Christians the Mohammedans centuries ago opened a tannery close to the Church of the Sepulchre; and in like manner, and to vex the Jews, they placed the shambles at the southern entrance to the Jewish quarter. Both these nuisances still existed when I was a child, but were removed after the close of the Crimean war, as a result of pressure brought to bear upon the local authorities by the different Consulates, at the representation of Dr. Macgowan who,

(17) The Zion Gate.

with his assistants, Drs. Sims and Atkinson, all three of whom the writer knew, were the only European medical men in southern Palestine, and had great influence. The memories, however, of both these nuisances, tannery and shambles, are perpetuated by the name El Dabbaghah, the tannery by which the site of the Knights of St. John's Hospital and churches is known; and that of Harat al Maslah, or Shambles Street, which still clings to

the southern part of Harat al Yahud. At the southern end of this street and the Harat Neby Daud, and between them and the Zion Gate, there was an open space partly occupied by the leper village. This was removed many years ago. The place then became the weekly cattle-market, and now that the market is held in the Birket es Sultan, new bazaars for the use of butchers, have been completed on the spot.

(18) Shops by the Zion Gate.

The first view of the Zion Gate (17) is from the outside; the second (18) is taken from within the city walls, showing the row of these new shops or bazaars recently erected for the sale of "kosher" meat, on the site, as stated, of the old cattle-market and leper village of 25 years ago.

CHAPTER V.

THE greater part of the space included within the north-western corner of the city walls, and reaching as far south as the great thoroughfare leading from the Jaffa Gate eastwards toward the Temple-area, was sixty years ago unencumbered by buildings, and comprised open enclosures or fields, which in winter and spring were sown with grain and in summer lay bare. It was the prowling ground of dogs that flocked thither to fight over the dead carcasses of asses and horses, left there to rot and breed pestilence. So serious did the nuisance become that at

(19) Fragment of Roman Tile.

last the French Consul, his various colleagues, and the one or two European medical men then in Jerusalem, were obliged to protest to the Governor, who ordered reforms. Since then students of Scripture have often had an opportunity of witnessing the scene described in Jer. xxii. 19—"The burial of an ass, drawn and cast forth beyond the gates of Jerusalem."

Buildings have now risen to fill up this void. Just facing the northern wall of the Castle is the Grand New Hotel, the

foundations of which were laid in 1885. It is interesting because of the discovery during those excavations of a fragment of what, in our Lord's time, was the second wall enclosing Jerusalem on the north, outside which was the spot where He was crucified. Here also Roman tiles of the tenth legion were found (illustration 19) and part of the shaft of a column (illustration 20) bearing a native inscription in honour of the Augustan legate, Marcus

(20) Ancient Roman Column and Street Lamp.

Junius Maximus. The monument was erected by the tenth legion, and in particular by Caius Domitius Sergius Julius Honoratus, who was the legate's strator or equerry. We give a fragment of one of these ancient tiles bearing the stamp of the tenth legion, "(Eu) fretensis," photographed to a scale of centimetres (5 cent.=2 inches).

The piece of column with the inscription now forms the pedestal of a street lamp-stand (illustration 20), and has been fixed

close to the spot where it was originally found. Its discovery here is of peculiar interest, because we are expressly told by Josephus (Wars vii. 1, 3) that, when Jerusalem was taken, A.D. 70, Titus left the tenth legion as a garrison amongst the ruins, instead of sending them again to their former station in the Euphrates valley. The position of their new camp may be determined from the statements of Josephus, who says that Titus left a part of the west wall standing, that it might serve as a protection to the garrison. He also left the three great towers of Hippicus, Phasael and Mariamne, probably for the use of the garrison, though the Jewish historian suggests that it was

(21) View from Site of the Asmonæans' House.

with a view of impressing future ages with the strength of the city which he had conquered.

It is just at this point that the recovered inscription comes in to verify Josephus' statement about the camp of the tenth legion inside the city. The place where the broken column was dug up, and where the Grand New Hotel now stands, is just inside the west wall, and on one side close to the Tower of David, which is probably formed by part of the ancient Phasaelus, with which its plan-dimensions agree. On the other side it is as near to the great tower south of the Jaffa Gate, standing, in all probability, on the site of Hippicus.

There is a good view (illustration 21) from the roof of one of the buildings on the site of the house of the Asmonæans (Josephus, Wars, Bk. II. chap. 16 § 3). This shews the Wailing Place; the Mahkameh (on the site of Sanhedrin Council Chamber); the minaret built over the modern Gate "Bab es Silsileh," which stands on the site of the ancient Temple-gate, "Shallecheth" or "Coponius"; the Dome of the Rock and part of surrounding courts. In the background, is the northern summit of Olivet, called "Viri Galilei," from a worthless tradition not traceable further back than Crusading times, that it was here that the angels said to the disciples, gazing heavenwards at the Ascension, "Ye men of Galilee, why stand ye

(22) Church of St. Salvator.

gazing up into heaven." Another tale, equally valueless, is that this spot was "the mountain in Galilee," where the disciples were to meet Christ after His Resurrection. The buildings now crowning the hill belong to the Greek Convent. The spot is, however, interesting for two good reasons. (1). It was here that the tenth Roman legion encamped at the commencement of the siege of Jerusalem (A.D. 70). Roman tiles, bearing the legionary stamp, LEG. X FR., and, in some cases also the sketch of a hog or of a galley, sometimes both, have been dug up here. (2). A remarkable catacomb of early Christian times has been discovered here.

To the north of, and behind, the Grand New Hotel are the new substantial buildings of the Greek Hospital, and the Greek

College just facing it on the eastern side of the street leading to the Franciscan Casa Nuova, and their lately rebuilt Church and Monastery of St. Salvator. We give three views of this fine

(23) Church of St. Salvator.

building (illustrations 22, 23 and 26). 22 is a general view, 23 is taken from the roof of the Grand New Hotel, and illustration 26 shows the Convent and Church within the city wall to the left, and the Augustinian Assumptionist Convent to the

(24) Church of Notre Dame de France.

right. To this corporation belong the Church and Hospice of Notre Dame de France (illustration 24), which was described in "Jerusalem Notes" in "Jewish Missionary Intelligence," 1905, p. 28. To the west of these are the great piles of the Latin Patriarchate Church and clergy-house, and the great French boys' school, superintended by the "Christian Brothers."

The view of the Latin Church, including the interior of the western city wall, is taken from the roof of the Grand New Hotel. The great buildings are so surrounded by others that only distant views are procurable (illustration 25).

The re-establishment of the Latin Patriarchate of Jerusalem

(25) Latin Patriarchate Church.

dates back to the middle of last century. Beside him there is a Greek, an Armenian, and a Syrian Patriarch, and no end of archbishops, bishops, and other ecclesiastical dignitaries (many of them merely titular), of various old historic churches and sects.

Jerusalem may be considered from many points of view. It certainly is, in one aspect, a museum of fossilized forms of religious profession. During the period between the final expulsion of the Crusaders from Jerusalem (A.D. 1243) and the re-establishment of the Latin Patriarchate, the interests of the Roman Church in Jerusalem and the East were represented by the Franciscan, Minorite or Cordelier monks, whose brown habit and rope-girdle may be met with everywhere. The founder of this order himself visited the Holy Land and Egypt A.D. 1219,

and obtained from the Fatimite Sultan permission for the members of the Brotherhood to remain in the Holy Land, for the entertainment of European pilgrims and the care of the so-called holy sites. Since then, according to the Franciscan publication "The Crusader's Almanac for 1906," during the course of centuries more than 4,000 Franciscans have offered up their blood in the service of Christ, and more than 2,000 in the office of ministering to lepers. Though, of course, this statement should be taken "cum grano salis," yet, when one reads old books of Eastern pilgrimage and travel, truth obliges one to confess that this Brotherhood was very useful to travellers in bye-gone centuries, when Eastern travel was dangerous and difficult and there were no hotels whatever. At present, the

(26) Church of St. Salvator.

order has, according to the almanac above-mentioned, convents and "sanctuaries" at Jerusalem, Bethlehem, Ain Karim, Emmaus, Ramleh, Nazareth, and Capernaum; at Jaffa on the coast, as well as in the Galilean place of the same name; at Nain, Mt. Tabor, Cana, Sepphoris, and Tiberias. In the service of their "missions" in the East the Franciscans have 218 priests, 44 clerics, and 245 lay-brothers. According to latest statistics 2,141 European and American Roman Catholic pilgrims received hospitality at various Latin Convents in Palestine during the year 1904.

The Franciscan Convent of St. Salvator above mentioned was first occupied by the fraternity during the latter part of the six-

teenth century, after their expulsion from the Cœnaculum in 1560. St. Salvator, recently re-built, probably occupies the site of the famous Iberian monastery erected by King Vachtung in the fourth century (A.D. 446—499), and afterwards repaired by Justinian. Beside the church and cells for the monks it contains a steam-press, an excellent library, and several large workshops. It has boys' and girls' schools and a free dispensary.

To the south of the great Franciscan establishment, and adjoining it is the great Greek Convent of Constantine (illustration 27), where the orthodox Greek Patriarch resides. This monastery is said to have been originally the Palace of the Crusading Kings of Jerusalem. After the year 1118, on the institution of the Order of Knights Templars, the buildings adjoining the Aksa Mosque, which till then had been occupied

(27) Greek Convent and Domes of the Holy Sepulchre.

by royalty, were given up for the use of these military monks. The convent itself is a huge straggling building, extending southwards as far as the crooked street leading eastward from Grand New Hotel; and reaching eastward beyond Christian Street and right up to the Church of the Holy Sepulchre. It contains a magnificent library, including most valuable books and MSS. from the libraries at Mar Saba and the Convent of the Cross, which were incorporated with it about twenty years ago. There are over 100 ancient Greek MSS. on vellum, a large folio MS. of the whole Bible in excellent preservation, a folio copy of the Book of Job, written in large letters, with notes in a smaller hand, and having on almost every page 12th century

miniatures of Job and his three friends. It is a great treasure. The convent contains besides several small chapels, a printing press, schools, etc. There are about 200 monks and priests in residence, and many apartments for pilgrims. This is only one of several Greek monasteries in Jerusalem.

In the angle formed by the great street leading eastward from the Jaffa Gate, and that leading northward, as above described, past the Grand New Hotel toward the Casa Nuova, we note a nunnery of the Roman Catholic Sisters of St. Joseph, a Coptic Convent of St. George, a Greek nunnery, and, besides other buildings, the Great Coptic Khan or caravanserai, built

(28) The Pool of Hezekiah.

during the early part of last century (1838) inside the northern part of the great pool—Birket Hammam al Batrak ("Pool of the Patriarch's Bath.") This is called by tradition the Pool of Hezekiah, but was in ancient times the Pool Amygdalon, or the "Almond Pool," and situated, as we read in Josephus (Wars. Bk. V. xi. 4), close to the spot where the soldiers of the tenth legion were, during the siege of the city, carrying on military operations against the second wall.

Some remains of this wall were, as above related, discovered

in 1885, just west of this pool. The reservoir is now 240 feet long and 144 feet wide, but it was ascertained in 1838, when, as already remarked, the Coptic khan was built inside its northern end, that it was originally 57 feet longer than it is at present. As the pool was inside the second wall, which ran encircling the north part of Jerusalem as far as the Castle of Antonia, which was situated at the N.W. of the Temple-area; and as our Lord was crucified outside this second wall, it is very difficult to believe that the present Church of the Holy Sepulchre could have been outside this second wall. However, this is a question about which over a score of learned works (each as dry as dust) have been written, and with which I shall not bewilder the reader.

Illustration 28 shows the so-called Pool of Hezekiah, with a Coptic Khan to the left, and, in the background, the domes of the Church of the Resurrection, popularly known as that of the Holy Sepulchre. To the foregoing I will only add that the name "Pool of Hezekiah," is given to this great artificial basin, because it is traditionally identified with the one made by that king, of whom the Bible and Apocrypha relate (2 Kings, xx. 20; 2 Chron. xxxii. 30; Sirach. xlviii. 17) that he "made a pool, and a conduit, and brought water into the city," and also that he stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. Several modern scholars, have, indeed, of late years tried to prove that the pool and conduit were in Siloam, in a quite different part of Jerusalem. On the other hand, others still adhere to the idea that the traditional view is the correct one, and that the aqueduct which, till the last few years fed the pool with water from another outside and west of the city, was the "conduit" referred to in the Scripture passages quoted above.

CHAPTER VI.

THE level of the ground inside the walls of the Holy City varies as greatly as it does outside. The highest point, just inside the north-western angle, where the new gateway, "Bab es Sultan Abdul Hamid" (illustration 29) was opened twenty-three years ago, is 2,580 feet above the Mediterranean. The lowest in the corner east of the Dung Gate and south-east of the city (not to be confounded with the south-east corner of the Temple

(29) The New Gate—Bab es Sultan Abdul Hamid.

area), is quite, as the contour lines on the plan of the city show, two hundred feet lower. From the north-western angle the ground falls steadily eastward and southward. At the Jaffa Gate

the Ordnance Survey Bench-mark, ⅄ cut in 1864 on the city walls, shows the level to be 2,528 feet at that particular spot. Passing southward the ground rises twenty feet at Christ Church and in the Armenian quarter. It falls again, as we move eastward,

(30) A Plan of Jerusalem.

to 2,450 on the verge of the great cliffs at the eastern edge of the Jewish quarter, and overhanging the low ground of the Tyropœon valley, at the Jews' Wailing Place, the Mohammedan Mughrabi (North African) quarter, and the neighbourhood of the Dung Gate ("Bab al Magharibeh.")

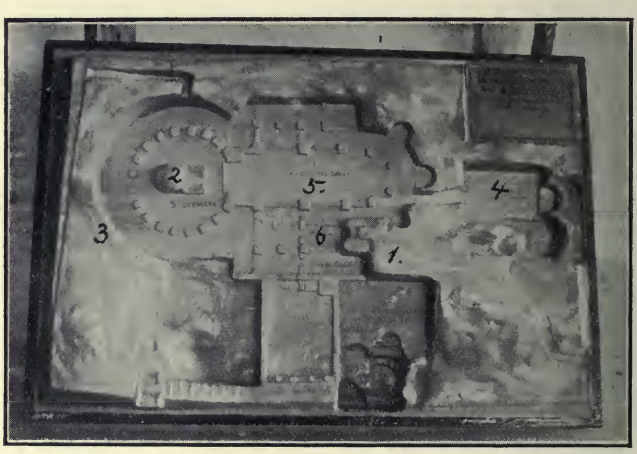
Returning to the New Gate, we observe that the large French boys' school in the angle of the city wall, south-west of it, is built on the site of a ruined Crusading fort called "Kala,'at El Jalud," i.e., "Goliath's Castle," sometimes also "Tancred's Tower." Some of the remains of these old middle-age fortifications are shown to inquisitive visitors or pilgrims. They are preserved in the cellars of the school, and do duty, as a placard

(31) Model of Original Rock Site of Calvary.

on the spot shows, for the remains of Herod's great tower of Psephinus. The contour-line, passing respectively the N.W. corner of the city, the Damascus Gate, the Church of the Holy Sepulchre, and Bishop Gobat's school to the south-west of the town, bears the number 2,479, showing that these points are approximately at the same level, and one hundred feet lower than the New Gate. Hezekiah's Pool (Birket Hammam el Batrak) S.W. of the Church of the Sepulchre, occupies the head of a deep and broad depression, or valley basin, which is 800 feet wide at its mouth, and sweeps eastward, ever deepening till it joins another valley coming from the neighbourhood of the Damascus Gate, and is usually called "El Wad," or the Tyropœon.

These two united valleys continue southward and eastward after having passed beyond the city's southern limit, and at last open into the Kedron, or Valley of Jehoshaphat, at the lower pool of Siloam, a little north of the place where the Wad-el-Rababi, the traditional Valley of Hinnom, comes sweeping from the west and south of the high land on which the town stands. It opens into the Kedron at a spot marked on the Ordnance Survey by a bench-mark cut into a rock-scarp, as being 2,035 feet above sea-level, or exactly 555 feet lower than the level at the New Gate.

Another valley, the head of which is indicated by the bend of the contour-line 2,479 between the Mohammedan cemetery



(32) Ground Model of Church of the Holy Sepulchre.

to the north of the city (Gordon's Calvary) and the N.E. angle of the city wall, descends in a south-easterly direction, crossing the Haram, or Temple-area at its N.E. corner, about halfway between the St. Stephen's and the Golden Gates, and opening into the Kedron opposite the traditional Gethsemane. This valley, however, is now so filled up with débris that it is only discernible from certain points, such as the high ground on Bezetha, just inside Herod's Gate. In its bed lie the mysterious double Pools of Bethesda, close to the Church of St. Anne, and the huge Birket Israel, now being purposely filled up with rubbish but which, before the re-discovery of the double Pools just mentioned, used to be pointed out as the Pool of Bethesda.

In the preceding remarks I have tried to make it clear that the unequal heights of the ground inside the walls of the Holy City are produced by the presence of three valleys that intersect the mountain-site. First, there is a broad depression running eastward from Hezekiah's Pool; next, a great ravine running from the Damascus Gate to the S.E. corner of the city, just east of the Dung Gate; and in the third place, the valley running

(33) The German Church.

from between Gordon's Calvary, the N.E. angle through Bethesda and the N.E. portion of the Temple-area.

Between this valley and that coming from the Damascus Gate lies a great long hill slope or ridge, the top of which steadily descends towards the S.E. The Ordnance Survey has determined its highest point, just opposite the Mohammedan cemetery, to be 2,524 feet above sea-level. At the N.W. corner

of the present Turkish barracks, on the site of the Antonia, it is 2,448. Inside the N.W. angle of the Temple-area it has fallen to 2,429, to rise again on the summit of Moriah (which the levels show to be connected by a narrow neck or saddle with Bezetha) to 2,440, and then gradually to descend again till, on the verge of the great precipice overhanging the Pool of Siloam, at the southern end of the Ophel spur outside the city, it is 2,129, or almost four hundred feet below its highest point. Between the Damascus Gate valley and that starting from Hezekiah's Pool is the hill called Acra, covered on its higher levels, as we have seen, with large modern buildings. Its highest point within the walls, as already mentioned, is at the N.W. angle of the city close to the New Gate.

The Church of the Holy Sepulchre is situated on its south-eastern slope, but fully one hundred feet lower than the New Gate. Joined to Acra by the neck or saddle on which the Jaffa Gate stands, and to the south of the Pool of Hezekiah valley, is the traditional Zion, occupied, as we have seen, by the Citadel, the L. J. S. mission premises, and the Armenian convent, and, on its lower and eastern terraces, by the Jewish quarter.

The plan of the city (illustration 30)—reduced by photography from a large one kindly given me by Dr. Merrill—shows the present city walls. I have marked the course the second wall must have taken if the Church of the Sepulchre really and truly marks the actual spot of Golgotha and our Lord's tomb which were outside the wall. The outer dotted line shews the course of the second wall as described by Josephus, including the site of the Church of the Holy Sepulchre. The minute numbers on the series of contour-lines show the height above the Mediterranean in English feet. The letters refer to the following:—A., Armenian quarter. B., Jewish quarter. C.C., Latin and Greek, etc. D., Moslem (North African). E., general Moslem quarter, on Bezetha. X., Grand New Hotel.

Having thus tried to describe the general line and respective elevations of the different parts of Jerusalem within the walls, we shall now start on our projected visit to the Church of the Holy Sepulchre. The writer's object, as already stated, is not to uphold or promulgate any theory. In a former chapter I alluded to the difficulties of the theory that the Church marks the actual site of the crucifixion and resurrection of the Saviour. I now, in justice to those who maintain the contrary, give views of two models (illustrations 31 and 32) made from the

drawings and notes of the late Dr. Schick. The former shews the nature or appearance of the rock site, as it must have presented in our Lord's time. Namely, 1. Calvary. 2. The Sepulchre. 3. Traditional sepulchre of Joseph of Arimathea and Nicodemus. 4. Quarries. 5. A slight valley. 6. Tomb of Adam. The other (32) is a photograph of a model made from Dr. Schick's drawings, to show the alterations that have taken place, as a result of the cutting away of the rock in order to receive the foundations of present buildings—1. Calvary. 2. The Sepulchre. 3. Tomb of Joseph and Nicodemus. 4. Chapel of St. Helena. 5. Cathedral of the Greeks. 6. Chapel with traditional tomb of Adam.

Whether the reader accepts or doubts the genuineness of the site of the famous Church as being that where, in our Lord's time, Calvary was situated and the garden of Joseph of Arimathea, no one will deny that the place has a marvellous history, reaching back fifteen and three-quarter centuries. Here, between the years A.D. 327—336, the Emperor Constantine the Great erected his fine buildings. On the west is a great Rotunda, the circular Church of the Anastasis or Resurrection, with what was really believed to be the Holy Sepulchre in its centre. Further east, is a large open court with colonnades running along its northern and southern sides. Further east still, is a handsome and spacious basilica or cathedral, built on a plan resembling that of Roman law courts, i.e., with a great central nave and side aisles, the roofs of which were supported by columns, and having at the east end three deep apses or semi-circular recesses. Easternmost of all, and with a grand pillared entrance from the street, now called Khan Ez-Zeit, is an atrium or great square court, with colonnades running along all its four sides.

The area covered by these structures is stated by Dr. Schick to have extended 500 feet east and west from the Khan Ez-Zeit to Christian Street, and from the present Via Dolorosa north to the street now running along the south side of the Church of the Sepulchre block, or about 200 feet—the area covered being more than 10,000 square yards. A few vestiges of Constantine's grand edifices may still be seen in the Russian Hospice east of the Church of the Sepulchre, consisting of two of the pedestals of the entrance porch, and a fragment of a massive wall.

Other interesting remains on this spot are of later periods—Byzantine and Crusading. The buildings having been destroyed by the army of Chosroes II. of Persia in A.D. 614, a new set of

edifices, on a much smaller scale, was erected between the years 616—626 by the Abbot Modestus, who received pecuniary help from the Christians in Syria and Egypt, and used such of the old materials as were available. As a result, four separate buildings were raised; viz., the Church of the Resurrection, or the Rotunda; the Church of the Cross, situated over the site of the present Chapel of St. Helena; the Church of Calvary, on the present site; and the Church of the Virgin, which probably stood on the spot now occupied by the great bell-tower and the south transept. When, in A.D. 637 Jerusalem opened its gates to the Khalifeh Omar ibn El Khatlab, the Moslem conqueror generously left the Christians in peaceable possession of their churches. Later on, when Haroun Al Raschid, of Arabian Nights' celebrity, came to the throne, among the presents he sent to his equally famous contemporary Charlemagne (A.D. 800) were the keys of the Church of the Sepulchre.

Charlemagne took advantage of the favourable political relations between himself and the Oriental ruler, in order to establish a hospice on a site S.E. of the church. A church, that of St. Mary of the Latins, was afterwards erected here, and when, long after the Crusading period, it had gradually fallen into ruin, the site and remains were in 1869 presented to the King of Prussia, and taken possession of by his son, afterwards the Emperor Frederick, whose son, the present Kaiser William, had the church rebuilt on the old lines. It was consecrated on the occasion of his visit to Jerusalem in 1898, and, under the name of the "Erlöser Kirche," is the place of worship of the German Protestants (illustration 33).

The churches on the site of the Church of the Sepulchre, having suffered dilapidation from various causes, and on two occasions from fire, were again repaired in the years 830 and 969. Having been quite destroyed in 1010 by the orders of the mad Egyptian Khalif El Hakim, whom the Druses to this day worship as a god, they were rebuilt as separate chapels on the various holy sites. After the Crusaders had obtained possession of the country in 1099, they erected the present building, which includes the shrines which till their coming had been shown under different roofs. It was in this church that several of the Latin Kings were crowned, and here, around the so-called stone of unction, their tombs were preserved, till in 1224, the Kharezmians, a fierce Tartar horde, having over-run Palestine and taken Jerusalem, destroyed the monuments and rifled the graves, in hope of finding treasure.

Though at that time and subsequently, the last occasion being the great fire of 1808, which destroyed the Chapel of the Resurrection and the great dome over the Rotunda, the inner arrangements of the Church of the Sepulchre have experienced various vicissitudes and alterations, yet, on the whole, the outer shell and walls of the building remain practically, except for the wear and tear of eight centuries, much the same as they were when the Crusaders were turned out of Jerusalem in 1187.

(34) Stairs leading from Christian Street to the Courtyard of the Church of the Holy Sepulchre.

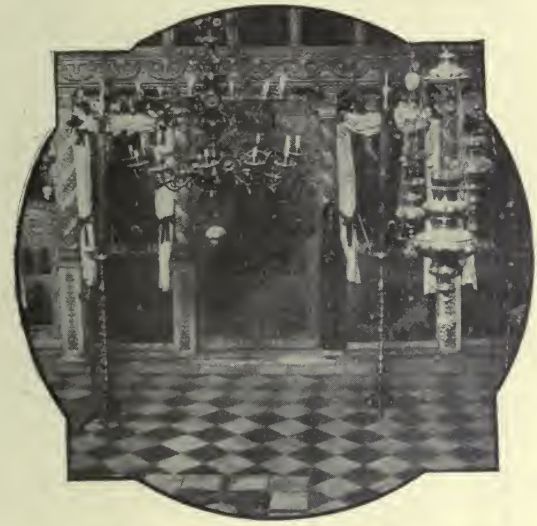
CHAPTER VII.

THE present iron dome and galleries over the rotunda in the Church of the Holy Sepulchre were put up in 1868, the work being done with the consent of the Sultan and at the joint expense of France and Russia, which countries sent architects and workmen.

The only approach to the church is by the great courtyard in front and south of it. The church may be entered either from a door at its S.E., or by another at the top of a staircase at its S.W. corner. We will visit it from the latter direction, starting from the great open space to the east of the Citadel. At the N.E. corner of this space is the head of a long street of stairs leading down eastwards to the Temple-area, 500 yards distant and 106 feet below us. We begin to descend this street, and, having proceeded about 200 feet, turn sharply to the left, following a straight and level street leading northwards. It is now called Christian Street, because, till about twenty years ago, the shops on either side were occupied solely by Christians, no Jew daring to show himself in the vicinity of the Church of the Sepulchre. Now all this is changed, most if not all the shops being occupied by Jews. In Crusading times this was called Patriarch Street, because it led to the residence of the Patriarch, at the corner where it joins the Via Dolorosa, where the present mosque and minaret El Khankeh are situated. The old mediæval name is still perpetuated in that of Hammam El Batrak "Patriarch's Baths," the Turkish bath of that name, on the right of the street being supplied with water from the Pool of Hezekiah.

A curious Jewish legend is connected with this bath. It is said that, over a century ago, Chacham Saleem esh Shelebi, who was then the Rishon le Zion, or head of the Jewish community in Jerusalem, was told by his servant that the quantity of water needed to satisfy the rabbinical regulations at this bath was insufficient, and that unless more water was supplied no Jews would bathe that day. The rabbi happened to be at his prayers, and was wearing both tallith and phylacteries when he was told this, and, forgetting to take them off, he at once

went to the bath. As he approached the place a fanatical young Moslem noticed that the tallith had in its pattern a stripe of green, a colour which none but a Moslem was at that time allowed to wear. He at once drew his dagger to kill the Jew, who, as he thought, was insulting Islam. Before, however, he could strike the unconscious rabbi, his arm and his whole body were paralysed, and he stood rooted to the spot, a rigid statue. The attention of the rabbi being drawn, as he was leaving the bath, to the would-be assassin, he consented, after many solicitations, to pray for his recovery, but on the condition that no Jew should again be molested in the Holy City. These terms



(35) Chapel of the Twelve Apostles.

being agreed to, he uttered a short prayer, and by a command restored to his assailant his powers of life, speech and movement. (See "Tales told in Palestine," p. 95.)

Christian Street is remarkably straight, and for the first half of its course, level, the reason being that in that part it passes along the top of a huge, and very ancient, dam or causeway, which forms the eastern limit of the Pool of Hezekiah. The western side of the dam-top has houses built along it, and that is the reason why this remarkable specimen of ancient engineering, which is about 200 feet long and 50 wide, escapes notice.

We now take the first turning to the right and descend a winding street of stairs, at the foot of which is the great court

in front of the Church of the Sepulchre. On the left hand side, in line with the lowest step of the staircase (illustration 34) is the S.E. corner of the great Greek Convent of Constantine, and just here we notice an old pilaster with a beautiful 12th century basket work capital, and the spring of an arch rising from its abacus. In line with this pilaster we notice, stretching eastward, the broken bases of columns. These remains are the

(36 Porch of the Chapel with Walled-up Olive Tree.

only existing vestiges of the beautiful arcade which stood along the northern front of the great Hospital of the Knights of St. John. There was at the time another approach to the courtyard from the west, and it is related that on one occasion, when there was a dispute between the Latin patriarch and the Hospitalers, who claimed to be independent of his authority, the military monks, knowing that the church dignitary and his clergy were about to visit the Church of the Sepulchre in solemn pomp and order of rank, ranged up under this arcade and received the train with flights of arrows (blunt ones we hope). This obliged

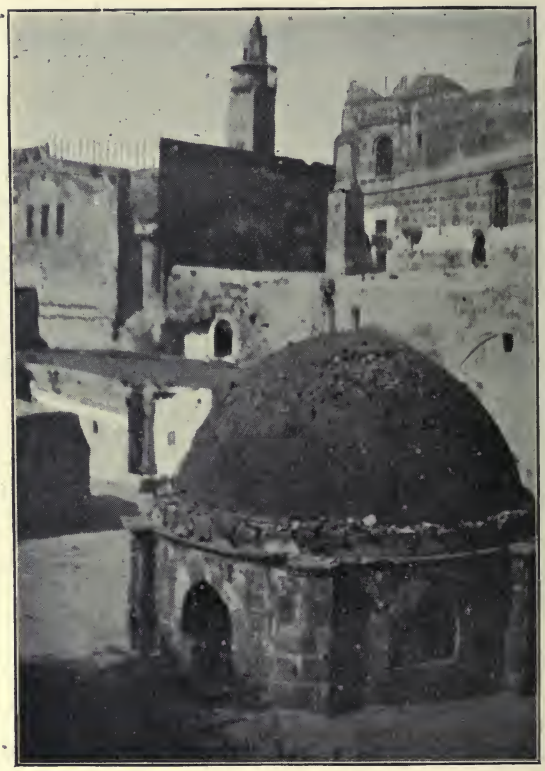
those in the procession to run away as fast as they could, relinquishing every attempt at dignity, into the shelter of the church, amidst the derisive shouts of laughter raised by the Knights. "As are the times, so are the manners." "Every age," says the corresponding Arabic proverb, "sports with its own generation." In those days the games seem to have been rather rough.

The courtyard in front of the church, which, during the pilgrim-season is thronged by vendors of beads, crosses, etc., is

(37) Rival Olive Tree in Abyssinian Convent.

about 80 feet long and 54 wide. There are vaulted chambers underneath it. It is bounded on its eastern side by the Greek Convent of Abraham, which contains on its upper terrace the small chapel of Abraham, where visitors are allowed to celebrate the Lord's Supper by special permission of the Greek Patriarch; the chapel of the twelve Apostles (illustration 35); and the carefully walled-up olive-tree (illustration 36). This tree, according to a Greek legend, was the very plant amongst whose branches the ram was found entangled by his horns at the time of Abraham's offering of Isaac. The Abyssinians, however, protest against this legend as rank heresy, and claim that they possess the veritable olive-tree in their own convent, a cluster of hovels amongst the ruins of the Crusading Abbey of the Canons of the Sepulchre,

east of the Great Church. Illustration 37 shews this rival olive-tree in the courtyard of the Abyssinian Convent. In the background are seen part of the Church of the Sepulchre, and some remains of the walled-up cloisters of the Crusading Abbey of the Canons of the Holy Sepulchre. In illustration 38 is another view of the Abyssinian Convent, with the dome of the Chapel of St. Helena in the foreground.



(38) Abyssinian Convent and Dome of St. Helena.

In the lower storey of the Convent of Abraham, with doors opening into the court, are the Armenian Chapel of St. James, and the Coptic Chapel of the Archangel Michael, whilst in the N.E. corner of the court, underneath the Latin Chapel of Mary's Agony, is the Greek Chapel of Mary the Egyptian. Who was she? The Greek priest in charge of the shrine, a little room scarcely twelve feet square, pitying our ignorance, points to a series of coarsely executed pictures illustrating her story. Picture

1. Mary, who has been leading a gay life in Egypt, embarks at Alexandria in order to visit the Holy City in pilgrimage. Picture 2. An angel meeting her at the gate of Jerusalem forbids the sinful woman to enter. Picture 3. Mary, the penitent, retires to the desert to live a life of penance. Picture 4. Starving and in rags, she was discovered by a holy hermit, who instructs her in the truths of the Gospel. Picture 5. Being convinced of her sincere repentance and piety, the hermit, whose name I forget, gives Mary the Holy Communion. Picture 6. Coming one day

(39) Church of the Holy Sepulchre, with bell tower and cypress tree.

to visit his convert, the hermit finds that she had died since his last visit. He is just in time to say the funeral service, a god-fearing lion having dug her grave, and is on the point of burying Mary the Egyptian, when the saint comes up. The story is characteristic, and typical of many other such, and illustrative of the doctrine held by so many Easterns and others that men can be saved by their own works. It is remarkable that lions play a part in several of these Oriental saint-stories. "In paintings St. Jerome is often represented accompanied by the lion whose wounded paw the saint cured in the deserts of Chalcis,

and who in gratitude became the healer's protector and faithful servant" (see Prothero's 'The Psalms in Human Life," p. 27). Mar Saba is allowed by a hospitable lion to share his den, and when the couple find that the quarters are not roomy enough for two, the lion generously seeks other lodgings. A lion, as we have seen, buries Mary the Egyptian, and, about three-quarters

(40) Tomb of Sir Philip D'Aubeny.

of a mile west of the Jaffa Gate, the cave is still shewn to which in 614 A.D., when the Persians had massacred 60,000 Christians at Jerusalem, a lion reverently conveyed their bodies for burial. It really seems a pity that such a race of pious animals no longer exists!

Built into the wall, just above the entrance to the Chapel of Mary the Egyptian, is an old carving representing two lions. It is much mutilated, and connected therewith is the legend related on page 110 of "Tales told in Palestine."

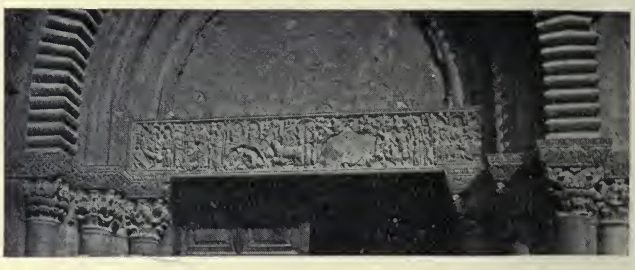
On the west of the great court are ranged, side by side, the three Greek Chapels of St. James, St. Mary, and the Forty Martyrs. The last-named is in the lower storey of the great bell-

tower, which, together with the projecting exteriors of the apses of the three chapels, is seen in illustration 39, between the dark cypress-tree and the façade of the Church of the Sepulchre, the latter surmounted by the white-washed dome of the central Greek Church of the middle of the world. In the N.E. corner of the court, to the right of the blocked-up gangway, is seen the Latin Chapel of Mary's Agony, roofed with a small drum and dome, and with a staircase leading up to its door. The question as to who had the right to sweep that staircase was the cause of a sanguinary encounter between the Latin and Greek monks some years ago.

Stretched in front of the cluster of columns, between the two great portals of the Church of the Sepulchre, is a marble slab, bearing the epitaph of Philip D'Aubeny, and a Norman shield with his armorial bearings (illustration 40). A good many years ago the writer succeeded, by reference to ancient records. in proving that this is the tombstone of Sir Philip D'Aubeny, tutor of Henry III. of Winchester, who, crowned when only a child of eight years of age, was entrusted to his care during the protectorship of the able Earl of Pembroke. Before the accession of Henry III., however, and during the reign of King John, we find the name of Sir Philip D'Aubeny amongst the barons who signed the Magna Charta. Sir Philip D'Aubeny left England for the holy wars in Palestine in 1222. He resided in the country for fourteen years, dying in 1236. Matthew Paris, the famous historian, describes him as "miles strenuus, ac morum honestate commendabilis," "a valiant soldier of honourable and commendable manners," and refers to his death in the following terms: "Circa illos dies, nobilis ac Deo devotus, in armis strenuus miles, Philippus de Albineto, postquam militaverat Deo in Terrâ Sanctâ, peregrinando pluries, tandem in eadem diem claudens extremum, et finem faciens laudabilem, sanctam meruit in Terrâ Sanctâ, quod vivus diu desideraverat, sepulturam," which may thus be translated: "About this time" (A.D. 1236) "the noble devotee to God's service, the unflinching warrior, Philip de Albineto, after that he had fought for God in the Holy Land, and oft made pilgrimage there, at last closed his days in the same, and, making a laudable end to his godly life, merited, what living he had long fervently desired, holy burial in the Holy Land." The identity of the personage buried here has been incontestably proved by the armorial bearings, as well as by historical references, with the family of D'Aubeny, still existing in England, the chief seat of which appears to have been the manor of South Petherton, Somersetshire.

CHAPTER VIII.

THE lintels over the portals to the Church of the Holy Sepulchre are ornamented with choice 12th century carvings, those sculptured over the left-hand entrance gate (illustration 41), being scenes from the life of our Saviour, whilst those on the right-hand walled-up gateway (illustration 42) are of a mythological character, with a spirited figure of a centaur in the



(41) Sculpture on Portal.

centre. A fragment of the scene depicted on the western portal was broken away some centuries ago, but, having been recovered, is now preserved in the Louvre (illustration 43). See Professor Ganneau's "Archœological Researches."

(42) Sculpture on Portal.

Entering the church, which is open only at certain hours, we notice, first of all, on our left, the deep-cushioned recess constantly occupied by the Moslem door-keepers. These having official custody of the key, open and close the building at the appointed times, and are said to be willing to open at other hours as well—for backsheesh. The office of door-keeper to

the Church of the Holy Sepulchre is hereditary in the very old Moslem family of the Ensaybehs.

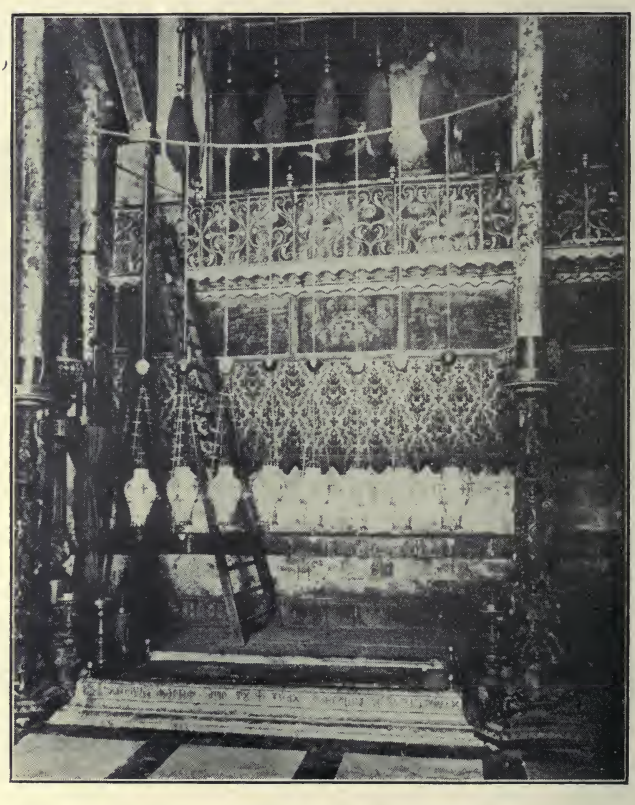
In the corner opposite the door-keeper's recess, we notice some quadrant-shaped stairs, which form the lower part of an ascent to the large vaulted chamber called "Calvary." There are other staircases to it from other parts of the church as well. Just in front of us, as we step northwards, lies stretched east and west the traditional Stone of Unction, on which the body of the Saviour is said to have been laid in order to be anointed for burial. At either end are great tripod candlesticks, and suspended over it ornamental lamps. These accessories are

(43) A Fragment in Paris.

the property of the different religious communities, Orthodox-Greek, Armenian, Roman, and others, who possess "rights" in the great church. The stone itself, which is said at one time to have lain further north, is nine feet long, four feet six inches wide, and one foot high (illustration 44). It is of the native red limestone, and has, it is asserted, been placed here only in order to protect the real stone, which lies underneath, from the hands of eager pilgrims. The first mention of it is found in the 12th century narrative of Saewulf's pilgrimage. At that time the stone was shewn in the Chapel of the Virgin, which, as above noted, is supposed to have occupied the position now in part occupied by the bell-tower. It lies in what is really the south transept of the church, though, because of the filling up of the great arch behind the stone and the separation of this

part of the building from the central Greek Cathedral, which is actually the nave of the church, it is difficult to realise this without having a ground-plan of the building before one.

On our right hand, as we stand before the stone of unction, we notice a doorway admitting the visitor to a chapel situated underneath the Greek Chapel of the Exaltation of the Cross, or



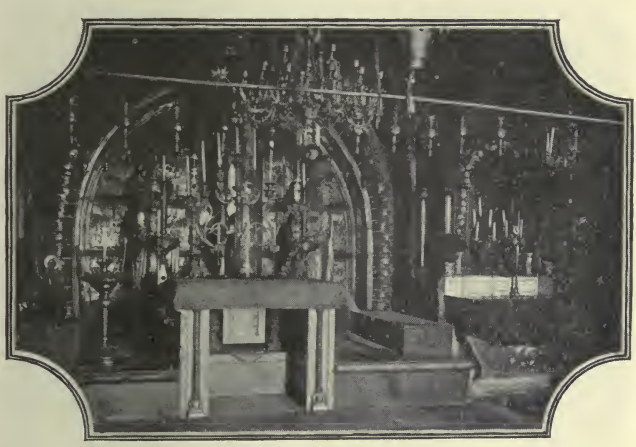
(44) The Stone of Unction.

"Calvary" (illustration 45). Just inside the door-way are two benches, one on either side. That on the left marks the spot where once stood the cenotaph of Duke Godfrey de Bouillon, the first Crusading King of Jerusalem. The tombstone disappeared at the time of the great fire of 1808, though, fortunately, descriptions and sketches of it are extant, from which we learn that it was "a roof-shaped monument of fine porphyry, with vertical gable ends and ornamental edges—supported on four

dwarf-twisted columns, resting on a plinth of marble. On the sloping surface was the following inscription:—

"Hic jacet inclytus
Dux Godefridus de Bulion
Qui totam istam terram
Acquisivit Cultui Christiano:
Cujus Anima regnet cum Christo. Amen."

The epitaph may thus be rendered:—"Here lies the celebrated Duke Godfrey de Bouillon, who won the whole of this country to the Christian religion. May his soul reign with Christ. Amen." It is noticeable that in his epitaph the hero is not styled Rex, a king, but Dux, a duke, because, though elected

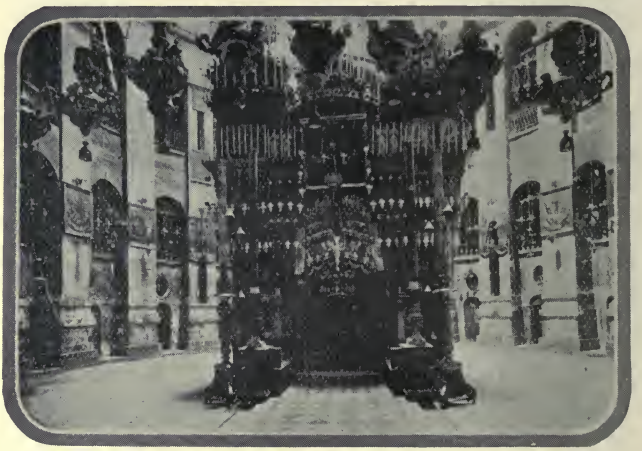


(45) Calvary Chapel.

king, he would not, in his humble piety, accept the royal title, and refused to wear a kingly diadem in the city where his Saviour had worn a crown of thorns. Surrounded as we are on this spot by sites of doubtful genuineness, and by absurd traditions, it does one good to realize that one is standing beside an actually historic site commemorating a man of Godfrey's character. The tomb of Baldwin, his brother and successor, is marked by the bench on the opposite side of the doorway. Further on in the chapel we are shewn the tomb of Melchizedec, the place where the skull of Adam was buried, and also the lower part of the rent made in the rock by the earthquake at the time of our Lord's crucifixion. The upper portion of what is said to be the same crack is shown in the "Calvary" Chapel over head, and the tradition is that some of the blood of the Saviour dropped through the fissure on to the head of Adam and raised

our first ancestor to life. The idea may be traced back to the days of Origen (second century). In the south wall of this chapel of Godfrey, Baldwin, Melchizedec, and Adam, is a doorway leading to a chamber used as an office by the Greek ecclesiastical officials. From this room there is access to another, in which are preserved various antiquities and relics, which are shewn to visitors who care to look at them.

Leaving this place we pass the eastern end of the stone of unction, and a couple of steps round the corner to our right bring us to the foot of another staircase leading up to the Calvary Chapel, belonging to the Greeks. Under the altar at the



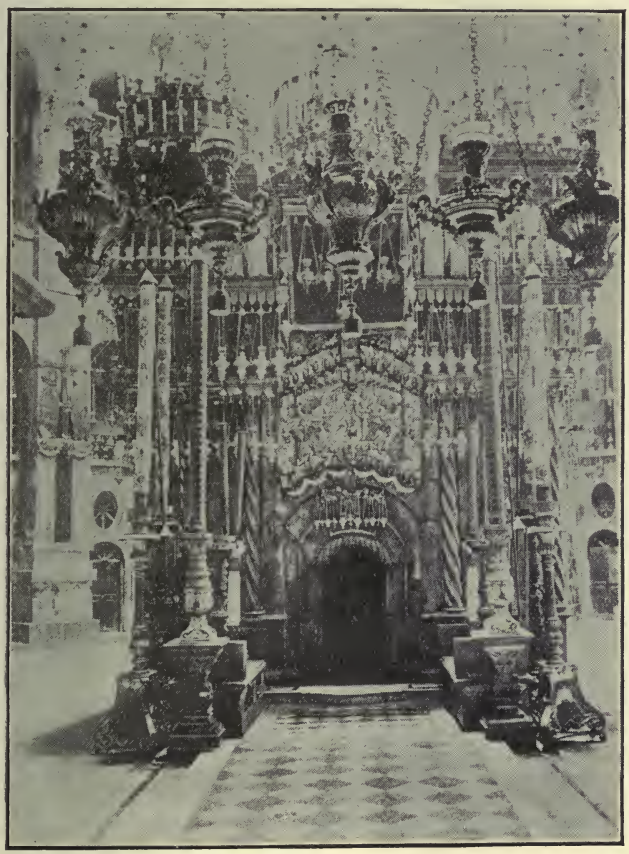
(46) Chapel of the Resurrection in the Rotunda.

eastern end (shewn conspicuously in illustration 45), is a round metal-lined hole, in a marble slab, said to be the very hollow in which the Saviour's cross was fixed. Just to the right of the altar is a long slit in the marble, covered with a movable metal lid. This is visible in the photograph, and does duty for the upper part of the cleft in the rock. The altar further to the right is Latin property, and dedicated to the Virgin Mary; and yet further to right, the southern half of the large chamber, above the chapel of Adam and the Greek ecclesiastic's office, belongs to the Latins, and is furnished at its east end with their altar. Though it is really only an upper floor room with chambers underneath, it is gravely pointed out to credulous pilgrims as the place where our Lord was nailed to the cross.

Through a barred window, which was formerly a doorway, we look into the Latin Chapel of Mary's Agony, said to mark

the spot where she stood during the Crucifixion. It is remarkable for its painted glass window, and was originally a porch with steps leading up to it, by which the Calvary Chapel chamber could be reached from the outside, without entering the great Church doors.

Descending to the southern transept we once more pass the stone of unction, and, proceeding westwards, notice, on

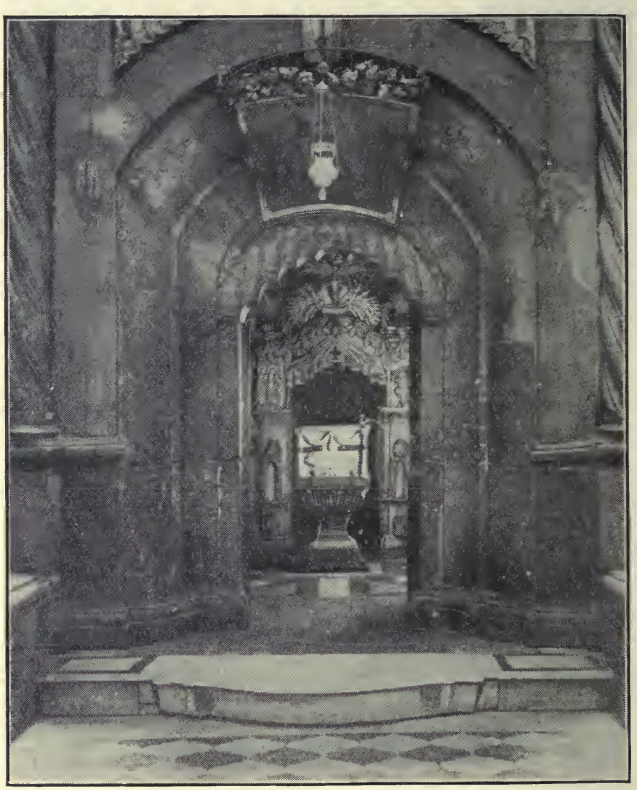


(47) Chapel of the Resurrection.

our left, a circular slab in the floor covered by a sort of metal cage. It is said to mark the place where the women stood afar off beholding the Crucifixion, and afterwards where the Virgin Mary stood whilst the body of Jesus was laid on the stone of unction to be prepared for burial. Behind this a staircase, with very high and slippery steps, leads up to the

Armenian part of the lower gallery, behind the eighteen great piers encircling the rotunda.

Leaving this behind us, we turn northward into the rotunda, the lower western part and piers of which are seen in illustration 46, which also shews the front of the Resurrection-Chapel in the centre. In illustration 47 we see the same front of this chapel, but in a different light, in which the lamps and candelabra, of which a certain fixed number belongs to various communities,



(48) Entrance to the Chapel of the Angel.

are more clearly distinguishable. The entrance porch leading into the front chamber (illustration 48), is called "the Angel Chapel," because on a pedestal in its centre is shewn a fragment of the very stone which was rolled from the door of the tomb, and on which the angel was seen sitting on the Resurrection morning. Another piece of the same stone is shewn built into an altar in the Armenian chapel of the Palace of Caiaphas outside the Zion Gate.

CHAPTER IX.

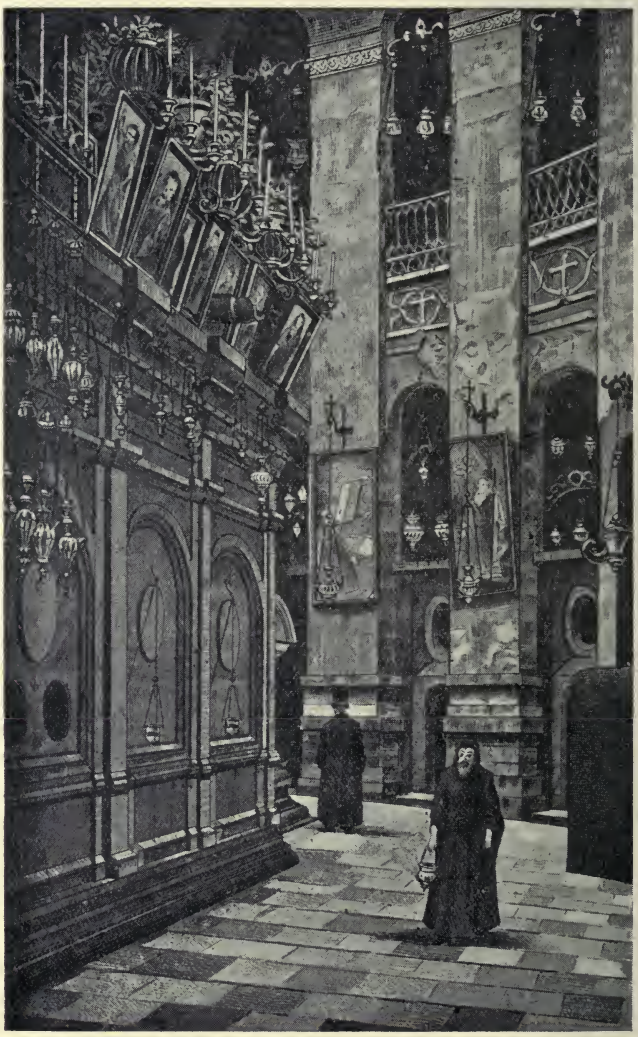
TWO oval windows in the wall right and left indicate the place where the Holy Fire first appears on the Greek Easter-Eve (illustration 49 and 50). These shew the general appearance of the Sepulchre Chapel in the Rotunda. It is well-known that the popular notion amongst the lower classes in the Greek Church is that this fire comes direct from Heaven as a result of the prayers of the titular Bishop of Petra, who is the special official to perform the ceremony. More educated and enlightened Greeks believe that it is merely a symbolical ceremony commemorative of the light of hope, joy and life bursting upon the darkened and mourning Church by the good news of our Lord's resurrection from the tomb.

Much has been written on the subject rightly deploring and denouncing the abuses the ceremony has led to, and calling it an imposture, How it first came to be observed seems to be generally unknown. One usually reads in works on Palestine a repetition of the statement in Robinson's "Biblical Researches," vol. I. page 393, that the monk Bernhard, who visited Jerusalem A.D. 870, is the first traveller to mention the jugglery of the Greek holy fire. May I therefore venture to call attention to what I believe to have been the forgotten origin of a commemorative anniversary service, which has unfortunately led to disgraceful abuses? Descriptions of scenes witnessed in the Church of the Sepulchre on occasions whether remotely or more recently past, are numerous, and I need not dwell on that side of the subject.

The Church historian, Eusebius, quoted in Williams' "Holy City," vol. I., page 226, relates that during the episcopate of Narcissus (A.D. 180—222), one of the most godly of the early Bishops of Aelia Capitolina, several notable miracles were performed in answer to that prelate's prayers. One is specially mentioned:

"It was on the great Vigils of the Feast of Easter, when oil was wanting for the church, and the drawers were greatly perplexed, that he ordered them to draw water out of the nearest

well, which, being consecrated by his prayers, and poured into the lamps with sincere faith in the Lord, contrary to all reason and expectation, by a miraculous and Divine power, was changed into the fatness of oil."



(49) The Holy Fire Place in the Church of the Holy Sepulchre.

Whilst dwelling on this subject I may add that the present crowding and grouping of so many holy sites together, in so

incongruous a manner, under one roof, may probably have in a like way not have originated in an intentional purpose to deceive, but have grown out of services held in remote periods at different spots for the instruction of ignorant pilgrims, a very small percentage of whom, it must be remembered, were

(50) Chapel of the Holy Sepulchre.

able to read the Gospels for themselves in the dark Middle Ages. There may have been special arrangements that the pilgrims should have an opportunity of hearing one part of the Gospel story read in one memorial chapel, whilst at the same time in another a different portion of Scripture was read at another service. As the pilgrims came by thousands then, just

as they do now, and as the Church of Christ was not then as divided as it unhappily is in our days, there must have been some arrangement made for different congregations to meet in differing places of worship. As time went on, the purely commemorative character of the church, chapel or oratory, would gradually be lost sight of, and the memorial church of St. James or St. Peter, for instance, would come to be considered as the

(51) The Interior of the Holy Sepulchre.

very place where the former was beheaded, or the latter wept, when he heard the cock crow after he had denied his Master. A next step would naturally be the exact localization of the details of the story, and the square yard would be identified on to which the martyr's head rolled, or where it was buried, and the pillar would be found and recognized upon which the cock happened to be standing. Thus, round a perfectly innocent and even praiseworthy beginning, misunderstandings, misrepresen-

tations, and finally shameful abuses would gradually grow. I write this as the most likely and most charitable explanation of much in the Church of the Sepulchre and its surroundings, as well as in other parts of Jerusalem, that offends us as being grotesque, absurd, grossly idolatrous, and dishonouring to the name of Christian.

Just behind the pedestal (illustration 48), which is supporting the stone on which the angel sat, is seen the low entrance, which must perforce be entered in a stooping posture, to the tomb chamber itself, the interior of which illustration 51 shews. The artificial bench formed of white marble, cracked through the centre and much worn by the lips of pilgrims, has, suspended over it and constantly burning, forty-three handsome lamps, which are fed with olive oil. Of these, thirteen belong to the Greeks, thirteen to the Latins, and the same number to the Armenians, whilst the Copts are only allowed four. The curiously shaped tent-roofed turret upon the roof of the chambers is hollow in its centre, and has windows for ventilation. The room itself is so narrow that only three or four persons can at the same time kneel before the stone bench. The whole of this Sepulchre-chapel, built of native rose-coloured limestone, with marble accessories, in 1810, by the architect Comnenos, of Mitylene, whose name is recorded on an inscription just inside the inner doorway, is modern.

Of the original tomb, discovered by Constantine the Great's excavators (leaving aside the question as to whether it really was the sepulchre in which our Lord lay, or not), it is most unlikely that a vestige exists. The following is, in brief, the utterance of a leading modern Roman Catholic authority on Palestine. "History teaches us that of the ancient rock-cave of which the Holy Scripture tells us (which was seriously injured, first by Constantine the Great, out of love to Christ, and then by the Persians A.D., 614 out of hatred to Christianity), nothing but the site where it stood remains; seeing that in A.D. 1010 it was destroyed down to the very ground by Hiaroth, governor of Ramleh, and by the orders of the Khalifeh El Hakim." (Mommert's "Golgotha," ch. xii., p. 110).

CHAPTER X.

LEAVING the Tomb-chapel we turn to the right in order to walk round the little building and between it and the circle of piers constituting the Rotunda. This circle is 26 feet long, 18 broad, and pentagonal at its west end. It is built of the native rose-coloured and white crystalline limestone, and ornamented in front with slender spiral marble columns, etc. Illustrations 49 and 50 give an idea of the general appearance of the structure. Clinging to the west end, inside an iron cage, is a small oratory belonging to the Copts, and just opposite this, and between two of the columns of the Rotunda, is a door leading into the dark Syrian chapel, which is simply the western apse of the church. Through a low doorway in the wall of this chapel, the real ownership of which is claimed and sometimes fought over by both Armenians and Syrians, we enter a small chamber, one side of which is formed by the circular outer wall of the Rotunda, and the others by those of an ancient Jewish rock-hewn tomb with kokim, or oven-shaped recesses to receive the dead. There are two of these loculi in the southern wall, with a lamp burning before them. These are said by tradition to be the graves of Nicodemus and Joseph of Arimathæa, the last-named of whom is supposed to have made arrangements that when he and his colleague died their bodies were not to be laid in the tomb originally intended for himself, and in which the Saviour's body was laid till His Resurrection, but in this tomb close by.

On the western side of the chamber are the blocked-up entrances to other kokim, which, by the removal of the rock partitions between them, have been made into one chamber, which is fitted with a wooden door. It is generally kept locked, but on the occasion of the last visit of the late Sir Charles Wilson to Jerusalem, it was opened for him by the orders of the Greek Patriarch, and the writer was honoured by receiving an invitation from Sir Charles to accompany him and Mr. Dickson, the late British Consul, and Mr. C. A. Hornstein, when they went to examine it.

In the floor just in front of the entrances to the kokim of Joseph and Nicodemus is a shaft cut in the rock, and at the

bottom of this are other kokim. Similar tombs exist in the Coptic Convent just outside the church at its eastern end, so there is no doubt that at one time or other the place where the church now stands was really a cemetery. This fact, however, does not bring us any nearer the solution of the problem as to whether the sepulchre of Christ was here, because, in the first place, nobody doubts that, during the time of the kings of

(52) Ventilating Turret on Roof of the Sepulchre Chapel.

Judah, and before the building of the second wall, the place was outside the first wall which was much further south, and ran from the citadel, near the Jaffa Gate, straight to the Temple-area. Secondly, we know from several passages in Josephus (Wars v., chapter ix. § 2; chapter xi. 4, etc.), that during the siege by Titus, there actually was a sepulchral monument, that of the high priest John, situated somewhere very close to, if

not on the actual site of, the present church itself. It adjoined the spot where the Roman fifteenth legion was engaged in constructing banks. It is therefore quite possible that the mound of earth which in A.D. 327 the workmen of Constantine the Great removed, when they discovered what was taken to be our Lord's Sepulchre, was really part of the bank raised by this fifteenth legion. Who can tell? From "Wars, book v. ix. § 2, we learn that the mound or "bank" in question was cast up, "at John's monument," and *after* the taking of the second wall.

It, therefore, seems clear that the monument was situated *inside* the second wall. But one cannot now be quite sure.

Returning to the Rotunda we notice, as we now pass to the north of the Tomb-chapel, that between each pair of the great

(53) Church of St. Helena.

circle of piers (illustration 46), there are chambers, which have been formed at some period after the Crusading time by dividing up the ambulatory that originally ran round this part of the church and between the piers and the outer wall. The series of rooms thus formed is apportioned out amongst the various sects, and used as store-rooms. Above this set of rooms are galleries. In illustration 52, taken from the Armenian gallery, we have a view of the ventilating turret on the roof of the Chapel of the Sepulchre, and also of some of the piers.

Having noticed this we reach an open space to our left, forming a vestibule to the Franciscan Chapel of the Apparition. In the floor of the vestibule two stones, a little distance from

each other, mark the traditional spots where the risen Lord and Mary respectively stood when He appeared to the latter and she took Him to be the gardener. In the Franciscan chapel the visitor is shewn a piece of a pillar to which our Lord is said to have been tied, and in the vestry, which is on the left-hand side as we leave the chapel, the sword and spurs of Godfrey de Bouillon. People who are made Knights of the Order of the Holy Sepulchre are invested with these and pay high sums for the doubtful honour and privilege. I am told, on good authority, that the price of the lowest grade is £40. East of the vestibule of the Chapel of the Apparition is the northern transept of the great church, and here, in the shape of arches supported by masonry, flying buttresses, etc., we note vestiges of structural alterations of different dates. At the eastern end of the transept is a low white-washed chapel belonging to the Greeks, and called "The Prison of Christ." At its entrance one is shewn "the stocks," two round holes in a marble slab.

In prolongation of the northern transept is the great eastern ambulatory, very dark and gloomy, containing three apses fitted up as chapels, and named respectively, beginning with the most northerly, the Greek chapel of Longinus; the Armenian, and the Greek. Situated between the two last-named is a great, steadily widening staircase, with cross marks and names of pilgrims carved on its side walls, and leading down to the underground Church of St. Helena (illustration 53). It is a very picturesque structure, the northern and southern sides being partly rock, cased with masonry. The rough floor is fully 16 feet lower than that of the Rotunda, and the chamber measures, according to a statement which the present writer has not verified, but supposes to be fairly correct, 51 feet by 43. It is divided into a central nave with lateral aisles by four ancient Byzantine columns with dilapidated massive basket capitals patched with plaster. The roofs are groined, and from the central one, above the four capitals, rises a low drum, pierced with four windows, lighting up the chapel, and supporting a semi-spherical dome. The exterior of this drum and dome rises, like a mountain standing in the middle of a plain, from the courtyard of the Abyssinian convent (illustrations 37 and 38 above).

The Church of St. Helena is said to have belonged to the Abyssinians formerly, but was seized by the Armenians at the time that the Abyssinians in Jerusalem died out, during the plague of 1838. It contains two altars, that to the north being dedicated to the penitent thief, and that next to it to St. Helena.

Close to the latter is shown the stone seat which that lady rested on whilst superintending the excavations in search of our Lord's Cross, but unfortunately for the legend, it cannot be historically proved that Helena did institute such a search. The tradition connecting her with the Invention of the Cross and the building by Constantine of the Church of the Sepulchre, did not originate till over half-a-century after her time, and her contemporaries mention none of the circumstances related in the legend.

A rough rock-hewn staircase in the S.E. corner of the church leads down into the cavern where the three crosses are said to have been discovered. The exact spot, belonging to the Greeks, is pointed out where they lay. The true one was identified by the circumstance that when laid beside a dying woman it restored her to perfect health, the other two having failed to do her any good. Such tales must be taken with much salt. Of genuine, but melancholy, interest is the altar with a statue in the northern part of the cave. It belongs to the Latins, and commemorates the visit to Jerusalem, 50 years ago, of the ill-fated Maximilian, then Archduke of Austria, and afterwards Emperor of Mexico, shot at Queretaro in 1867 by the victorious insurgents.

Before leaving the Church of St. Helena, we are shewn on the northern wall, not far from the altar of the penitent thief, what seems to be a plastered-up window, and we are gravely informed that there was originally an orifice here which reached down into purgatory, so that people could distinctly hear sighs, cries and groans of anguished souls undergoing punishment. As these sounds proved too trying for the nerves of modern sinners, the crack was very wisely closed up. A similar absurd story is related concerning the stone said to mark the middle of the world in the great central nave of the Church of the Sepulchre, set apart as the Greek Cathedral (illustration 54).

This Cathedral lies east of the Rotunda, and opposite the Tomb-chapel, and is best approached from that direction, although there are two doors opening into it from the ambulatory north and south. It is divided from the northern and southern transepts of the Church of the Sepulchre by stone walls lined with carved gilt and painted wooden wainscoting. On the west it opens from the Rotunda by a great pointed arch. Within is the great central lantern of the church formed by three similar arches, north, south and east, and rising like the western one from four huge masonry piers about 40 feet apart, north and south, and 98 feet east and west. These arches support a drum

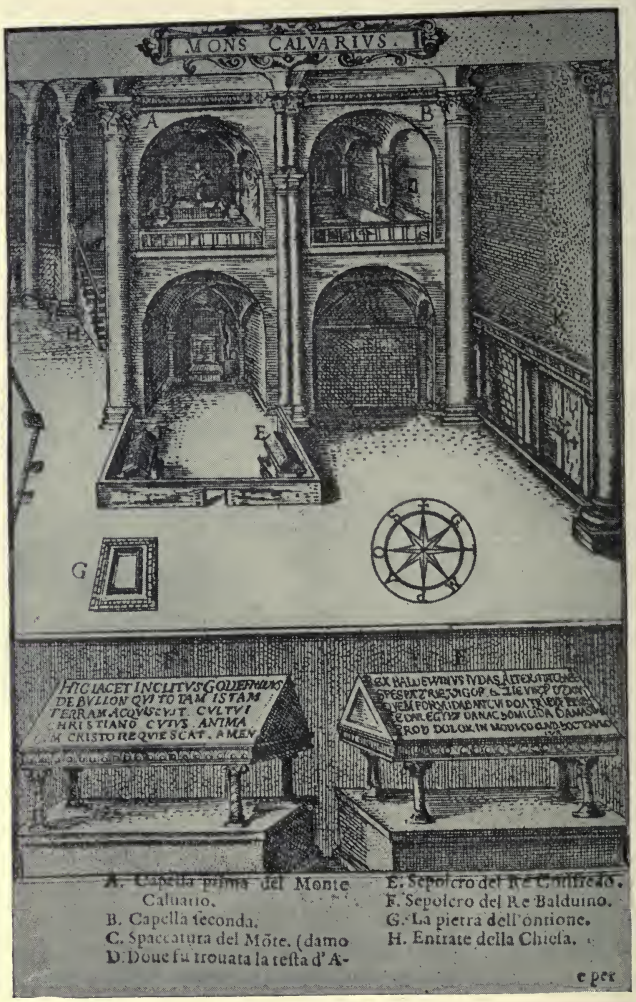
with a masonry dome, the inside of which was once ornamented with a 12th century fresco painting of the mystic Vine of David. Only some traces of this are still distinguishable. To the east of the lantern is a great apse, separated from the Catholicon, or body of the church, where the congregation assembles, by a richly gilt screen, the Iconostasis, which is intended, as in all Orthodox Greek churches, to hide the priest consecrating the elements of the Holy Communion from the gaze of the people. No female is allowed to pass behind this screen. Ranged round this apse, are stone benches, raised in steps one above the other, like a Roman theatre in miniature, for the clergy to sit in ecclesiastical order of precedence on either side of the Patriarchal chair, which is placed in the centre higher than all. From this apse,

(54) The Greek Cathedral.

called the "Hagion," or Sanctuary, there are staircases to the Calvary-chapel and other chambers, built over the great ambulatory, round the Church of the centre of the world, which is thus named from a low stone pedestal in the centre of the nave (illustration 54), and said to mark that spot. An old Greek priest once solemnly informed the writer that there is a tradition that before this pedestal was placed there, a hole was there to purgatory, or rather hell, for the Greeks profess not to believe in purgatory.

Along both the northern and southern walls of the nave are arranged stalls for clergy, and two episcopal thrones; that on the north for the Patriarch of Antioch, the southern for his brother of Jerusalem. Between these and the Iconostasis are two ancient stone pulpits, rarely, if ever used.

Another "centre of the world" at Jerusalem is in the Temple-area, and revered by Jews and Moslems, though the former may not visit it. The idea of a centre of the world in the Holy City, though a quaint one, is not actually absurd. It has, as



(55) Photograph of Mount Calvary.

Dr. Schick remarks, "a typical meaning, as Jerusalem is to the Jews, Christians, and Moslems, a Holy City."

I am indebted for illustration 55 to a friend who furnished me with the negative of a reproduction of a picture in an old book ("Zuallardo's Travels") in the library of the Franciscan Convent.

The author and artist were here in 1586, and the picture is interesting, not only because it shews the chapels on the traditional Calvary in very much the same condition as they are now, but because in the chapel below, the exact positions respectively of the monuments of the first two Crusading kings, Godfrey and Baldwin, are indicated, and drawings of the same shewn. The following explanation of the letters may be interesting:—

A. The Calvary Chapel (Greek).
B. Chapel where according to tradition our Lord was nailed to the Cross (Latin).
C. Underneath same roof as the Calvary Chapel, and to the right of the altar. "The rent in the rock."
D. Underneath Calvary Chapel, Chapel of Melchizedec and place of Adam's skull.
E. Monument of Godfrey.
F. Do. Baldwin.
G. Stone of Unction.
H. In ambulatory to left of picture is the staircase leading up to Calvary Chapel in 1586.

In a remarkable address, by the Rev. Dr. Munro Gibson, one of the speakers at the Sunday School Convention, delivered in Jerusalem, in 1904, he said:

"We can all put the centre of the earth where we like now-a-days. The most interesting map I ever saw was a map that made Chicago the centre of the earth. . . . I have at home a classical map of the ancient world. . . . I measured the length of it and breadth of it, and took the exact centre, and it was right in Jerusalem.

"Palestine, though small, was in no corner of the earth. South of it was Egypt; east, Babylon; north-east, Assyria; north, Tyre, Sidon, and Syria; and west, Greece and Rome. If you take Jerusalem as the centre of a radius of twelve degrees of latitude, and describe a circle, you will include the capitals of all the countries which figured in the world's history up to the time of Alexander the Great. There is no other capital of which this can be said. . . . The world of course was not nearly so large in ancient times as it is now, but such as it was, the Holy Land was in the centre of it. Think of it and you will see that it would have been impossible to have chosen a better position. This rocky ridge—lifted up above the great river-plains around where grew and flourished the empires of antiquity—was a magnificent rostrum from which to reach the nations with the Word of God. Well might the Hebrew prophets lift up their voices to the nations far and near, with a cry like this: 'O earth, earth, earth, hear the word of the Lord.' Or, this: 'Hear, ye people, all of you; hearken, O earth, and all that therein is.'"

CHAPTER XI.

LEAVING the great courtyard in front of the Church of the Holy Sepulchre by the small door at its south-eastern corner, we enter a short street leading eastwards. This is generally called "Palmers' Street," from the supposition that it was here that, in the middle ages, pilgrims from Europe, who had fulfilled their vows and were about to return to their native land, purchased the palm branches which they took with them in attestation of the journey. As a matter of fact, the old "Palmers' Street" was a few yards further north, though it ran parallel with

(56) Ancient Masonry of the Russian Hospice.

the modern one. The large vaulted refectory in the lower part of the Convent of Abraham, was originally part of the older street of the palm-sellers.

Palmers' Street is called by the natives, "Harat ed Dabbagha," or "Street of the Tannery," from a tannery, the smells and refuse water from which constituted a nuisance which made it almost impossible to pass that way. This state of things continued till after the close of the Crimean War.

From the earliest times it has been the custom amongst victorious Oriental nations to endeavour to cast ridicule upon the adherents of a rival faith, by giving to their places of public worship names of reproach sounding very similar to their real appellations; and, whenever they had the power, by installing nuisances either upon or, at any rate, as close as possible to

(57) Ancient Ruins in the Hospice.

their sites. We find in Scripture a good many allusions illustrative of this mode of action (II. Kings x. 27; Daniel iii. 29), and the way in which proper names are used to play upon, in such passages as Micah i. 10-15, where we may read:—

"In Dust-town (Beth Aphrah) I wallow in the dust. Ye people of Fair-town (Shaphir), in shameful nakedness pass away. The people of Flock-town (Zaanan) have not gone forth like a flock. The calamity of Neighbour-town (Beth-ezel) makes

it no neighbour to give you refuge. For the people of Bitter-town (Maroth) have writhed with pain for something good and pleasant. . . . Ye people of Horse-town (Lachish) bind the horse swift for flight to the chariot. . . . Therefore must thou, O Israel, give up possession of Gath's possession (Moreshethgath). The houses of False-town (Achzib) shall be as a false fountain to the kings of Israel. I will yet bring an inheritor who shall lay claim to you, ye people of Heritage-town (Mareshah).*

In like manner, though much more offensively, the Moslems, who for centuries have been the ruling class in Jerusalem, call the Church of El Kiamah or the Resurrection, the Church of El-

(58) Old Roman Gateway.

Kamamah, that is, of the dunghill; and that of St. Martin, or Mar Martin, where the great synagogue of the Perushim now stands, El-Maraghah, which means, "The place where donkeys roll."

The appearance of Palmers' Street has altogether changed for the better since the days when the writer first knew it, fifty years ago. Not only has the offensive tannery disappeared, but also the great mounds of rubbish and ruin which then towered above the narrow pathway on either side; and in their stead there are handsome two-storied structures in the ornamental French and Italian style. Some of the most important and

* It has been suggested by some commentators that the name "Mount of Corruption" (II. Kings xxiii. 13). in like manner originated in an offensive caricaturing of playing or punning upon the word anointing. Mischah משחה anointing thus becoming "Maschith" משחית corruption.

interesting bits of ruin have been carefully preserved inside the new Russian Hospice, at the eastern end of the thoroughfare, and just opposite the German Emperor's Erlöser-kirche, a reproduction of, and standing on the site of, the old Crusading Church of St. Mary of the Latins, which belonged originally to the famous Order of the Hospitalers of St. John of Jerusalem. For the outside appearance of the Erlöser-kirche see illustration 33. Illustrations 56 and 57 shew two interesting pieces of ancient masonry as they appeared before the erection of the

(59) Ancient Wall in Russian Hospice.

Russian Hospice. Illustration 58 is the ruin of an old Roman gateway which was repaired at some unknown period with materials taken from the ruins of some Byzantine structure. Illustration 59 shews a remarkable fragment of ancient wall, discovered nearly half a century ago, and around which excavations were made forty years ago by the late Sir Charles Wilson. He found that it had formed part of the great buildings of the Emperor Constantine, and, as the holes in its face shew,

had at one time been covered with marble slabs. The remains of the copper clamps, which held the latter in their places, are still clearly visible inside the holes. Nevertheless, the supporters of the view that the Church of the Holy Sepulchre contains the actual and true site of Calvary maintain that this is a genuine fragment of the second wall of Jerusalem on the north in our Lord's time, outside which He was crucified. The southern end of this relic is seen (illustration 56) covered with heaps of

(60) Ruins of the Church of St. Mary the Latin.

stones, and adjoining masonry of much later dates, most of which are now removed. The above-mentioned Russian Hospice, where this wall and other ancient remains can now be easily examined, is worth a visit.

All along the southern side of "Palmers' Street" lies the "Muristan," or site of the magnificent buildings once belonging to the Knights of St. John of Jerusalem. The western part, occupying about two-thirds of the whole, belongs to the Orthodox Greek Church. All traces have been quite removed of the

splendid *Church of St. Mary the Greater, which stood a few yards to the west of St. Mary of the Latins (illustration 60), and was so called in order to distinguish it from the latter, which was a smaller edifice. The southern apse, which is clearly shewn in this illustration marks "The old Hospital of St. John," though this description is not correct. The apse, and also the Saracenic staircase, the latter built after the Crusaders had been driven from the city by Saladin in 1187, had to be removed when the "Erlöser-kirche" was built, as above related.

(61) Crusading Cloisters, south of Church of St. Mary the Latin.

Immediately adjoining the latter on the south are still existing ruins of the building supposed to have been occupied by the Sisterhood attached to the Order of St. John. These mediæval and very interesting remains belong to Prussia, and

* A few years ago the apses and other remains of the Greater St. Mary were discovered, but have now all been removed in order to erect new buildings. A few of the beautiful capitals have been preserved and may, at present, be seen in the entrance hall to the Convent of Abraham, where also are some fragments, including a magnificent group of an archer (Sagittarius) attacked by a wolf, and other stone carvings that formed part of a sculptured "Zodiac," like that over the portal to St. Mary the Less (Erlöser-Kirche), but on a grander scale.

stretch southward as far as David Street, the old vaults bordering which, on the north, are used partly as shops and partly as the corn bazaar. Here the process, so often described by writers on Eastern manners and customs, of measuring grain with "good measure, pressed down and shaken together and running over," may be watched at all hours of the day (illustration 63).

The Greek portion of the "Muristan" is separated from that belonging to the Germans by a new street, cut a few years ago right through the ruins from north to south, and called the

(62) Mediæval Doorway in the Cloisters.

"Kaiser Friedrich's Strasse," in memory of the father of the present German Emperor, who, in 1869, when he was Crown Prince of Prussia, visited the Holy City, and took possession of the ruins which had been presented to his father by Sultan Abdul Aziz. Remains of the old cloisters adjoining the Erlöser-kirche are shewn in illustration 61, and a handsome mediæval doorway opening into them, in illustration 62.

In the south-western part of the "Muristan," in the angle formed by the junction of David Street with Christian Street, is the hospice and church of St. John the Forerunner, the latter

being a mediæval structure, restored in 1847. It is very peculiar in shape, consisting of three apses and a corridor running across from north to south, to the west of them. Still more remarkable, however, is the much more ancient crypt or underground church, lying some twenty feet or thereabouts below the level of Christian Street, and just beneath the church we have described. It was apparently a Byzantine building, which suffered alterations at some later period. In shape it resembles the building above it with the three apses and a western corridor, but the existence of large windows and a door, all of them walled up, reveals the startling fact that its floor, now so far

(63) Measuring Wheat.

underground, was, at the time it was built, the ordinary ground level of this part of the City, perhaps fifteen hundred years ago. As a matter of fact, this subterranean and forgotten Christian place of worship, together with a series of very large cisterns which honeycomb the ground both north and east of St. John the Forerunner, occupy the hollow on the eastern side of the great dam upon which Christian Street runs northward. Some authorities believe that this is a vestige of "the Broad Wall" of Nehemiah iii. 8; xii. 38. The underground church and cisterns also furnish a further proof that the present "Muristan" occupies and fills up the head of what was, at

one time, a wide valley. Illustration 64 shews the entrance to this Church of St. John.

On the east the "Muristan" is bounded by the westernmost of three parallel bazaars or market-streets. These are one of the most picturesque parts of the city, as far as concerns the variety of costumes one meets with as one traverses them. Turkish soldiers in tattered cotton uniforms; fellahin from different parts of the country; government officials in red fezzes and ill-fitting European clothing, and wearing coats somewhat clerical in shape; townswomen in long white or coloured sheets, enveloping them from head to foot; Christian ecclesiastics, wearing

(64) Entrance to Church of St. John.

long dark robes, and headdresses of different shapes; Ashkenaz Jews in long kaftans and black hats; peasant women in dark blue gowns and with white veils over their heads; Bedu from the Belka, armed with scimitar and huge old-fashioned flint-lock pistols; and tall fierce-looking Circassians, who have, in sanguinary fights, ousted those very Bedu from the old camping grounds and pasture-land east of the Jordan; Greeks from the Archipelago; Persians, wearing long conical and comical brown sugarloaf-like hats, with green turbans wrapped round their

bases; negroes, Hindus, Arabs, gipsies, Italians, Frenchmen, Orientals, Europeans, Africans and Yankees; in short, all sorts and conditions of men and women, in all sorts and conditions of clothing, meet and jostle each other as they pass through the narrow thoroughfare, or try to do so.

(65) A Vaulted Bazaar.

CHAPTER XII.

THE bazaars themselves, may perhaps be best described as very long-vaulted corridors or tunnels, built of ancient and very ruinous-looking masonry, with small chambers, by courtesy called shops, on either side. (Illustration 65).

These shops are deep recesses, not more than twelve feet square at the most, inside. The passage-way along the bazaars is perhaps fifteen feet wide, not more. The only light and air come in from the ends of the tunnel, some hundred yards distant, or from holes in the centre of the vaulted roofs, twenty feet overhead, which also serve as vents for the escape of blue smoke and vapour from numerous cook and blacksmiths' shops located in the above-mentioned recesses. The western-most of the three tunnels is set apart for the use of butchers, blacksmiths and coppersmiths, and makers of the rough camel-leather shoes worn by the peasantry. Here and there, spread upon the floor of the street, just in front of one or the other of these shops, we find a huge raw camel's hide put out to be tanned, and whether we approve of the occupation or not, we have to help, by walking over it, to turn it into leather. It is hardly necessary to say that the atmosphere, in the western bazaar especially, is most unwholesome.

The middle corridor is called "Suk el Attareen," or "Market of the Apothecaries," because it is occupied chiefly by Eastern druggists, who, seated cross-legged and generally smoking at the doors of their respective places of business, sell spices, nails, sulphur, oriental saddle bags and saddlery, rope and string, and many other dissimilar articles which are not easy to get in other parts of the town. The pathway between the two rows of shops in this bazaar is so narrow that it is hardly possible for two persons to walk through it side by side, and the shopkeepers on the opposite side of the street sit scarcely two yards apart, looking into each other's shops and faces. Now and then you will find an open shop, whose owner is absent. In case his neighbour in the right or left hand shop, or those just opposite, happens not to have the special article you are in search of, but knows that the absentee shopkeeper has it, one or the other will

not only offer you a seat, and perhaps a cigarette, or a cup of coffee, in order to induce you to await his return, but will even leave you in sole charge of his own shop, whilst he himself goes to call him, always supposing that he be not very far off. Such is Eastern courtesy. Here is an open shop without a shopman, but you notice that a piece of twine-netting has been stretched over the wares exposed for sale, or that a chair has been laid on its back upon them. This is a sign that the merchant has been called away on special business, or has gone to the

(66) A Street Scene.

mosque to pray, and has left his property and his business, under the guardianship of his brother tradesmen. Woe to the impudent thief who, under such circumstances, would venture to stretch out his hand to abstract the smallest object from this shop!

The third and easternmost of the three bazaars, is about one-half as long as the two others, and is used by silversmiths and oriental drapers. It is worth visiting, because it alone, of all the streets of Jerusalem, has as yet remained unaltered from the

condition in which it was sixty, perhaps a hundred, or several hundreds of years ago.*

Along the sides of the street, and in front of the shops, are stone benches, about two feet high and a yard wide. The two leaves of the shop-doors are not hinged on to the side-posts, as in ordinary doorways, but, respectively, to the door-sills and the thresholds, and meet in the middle, half way up the door

(67) A Chained Prisoner.

way. When the shop is open, the lower leaf lies flat upon the stone bench, and if covered with a carpet, forms a convenient dais or platform on which the merchant and his customers sit whilst conversing, or else as a counter upon which the shop-keeper lays his wares. The upper door-leaf is lifted up, and

* This place is too dark and too lively to make it possible to photograph, but pictures of shops just like those here described will be found on pages 11 and 15 of Lane's "Modern Egyptians," vol. ii.

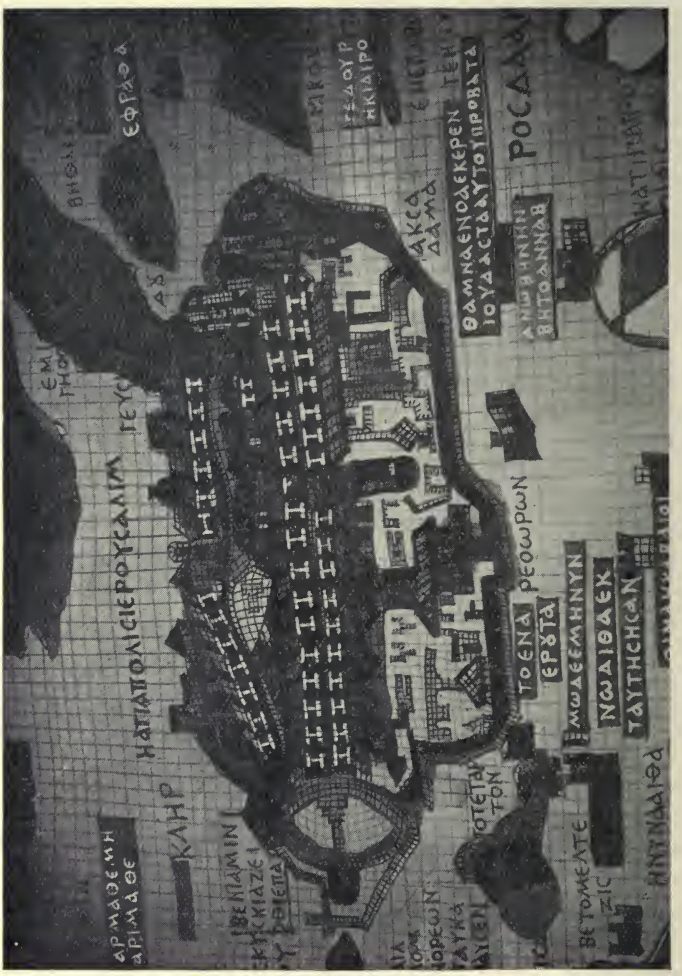
kept in position either by an iron bar, which fastens it to the wall behind, or is propped up in such a manner that it hangs stretched either horizontally or else sloping upwards over the bench below, so as to form a canopy or pent-house. From the lower side of this various goods are hung as advertisements to passers by, on the same principle that European shop-windows are "dressed." Here and there some Koranic text or religious motto, in curiously interlaced ornamental Arabic characters, and placed inside a frame under glass, advertises the piety of the shop-owner. From the centre of the upper and overhanging door-leaf, there hangs a knotted and often very grimy piece of rope, at which the merchant, who has been sitting cross-legged, clutches, whenever he wants to raise himself to an erect posture.

Up till the years 1863—4, all the native shops in Jerusalem were like those in this part of the bazaars, but about that time, as has been elsewhere related, the local authorities had all the "mustabehs," or raised benches running along the streets and on both sides of the latter, removed, and the thoroughfares repaved. About 1885 this pavement was taken away, and the streets paved as they now are, with the middle raised, and the channels for rain-water at the sides. Till the latter date, there had been only one gutter, and that down the middle of the street. Illustration 66 is a view of a bazaar in line with those just described, but further north, which shews, in the immediate foreground, the place where the great street, running southward from the Damascus Gate, is crossed by the "Via Dolorosa," at the point said by a worthless tradition to have been the 7th Station, or halting place of our Lord during His progress from Pilate's House to Calvary.

I mention the above apparently trivial circumstances because it was at the time that the first alterations were made, by working parties of chained prisoners (illustration 67), that the fine old Roman paving slabs, which might be noted here and there along the line of these three bazaars, disappeared. Fortunately, however, a portion of the same pavement was uncovered some years ago, in the Russian property in Palmers' Street, and has been preserved in its original place and condition in the Hospice.

As we walk through the old bazaars we notice other proofs of their antiquity. Here and there, where the whitewashed plaster has fallen from the walls, we remark old lettering cut

deeply into the stones; generally a capital T, or the words "Scta Anna." The former shews that the shops or buildings on which it occurs belonged to the Knights Templars, and the latter marks the property of the Crusaders' Church and the nunnery of St. Anne, just inside the St. Stephen's Gate. The



(68) Medeba Mosaic Map of Jerusalem shewing Street of Columns.

shops in the fine new buildings which, during the last twenty years, have been erected by the Greeks, are in like manner marked with Φ the sign or monogram for "taphos" the Sepulchre. Thus in modern days we still have survivals of mediæval customs. The late Dr. Schick and some other competent authorities believe that even in the time of Christ there was a

market on the site now occupied by these bazaars. However, here in the East the Crusading period is considered horribly modern, and therefore it is satisfactory to find in these bazaars other proofs of yet greater age. Not only have we the mention, by Bernard the Wise, A.D. 867, of the market existing here in his time, but here and there the shafts of erect columns, still in sight, peeping through the surrounding masonry, are relics

(69) Vestiges of the Traditional Porta Ferrea.

of the magnificent colonnades erected by Hadrian. These, as the now famous mosaic map of Medeba attests, ran right through his Roman town of Aelia Capitolina, from the Gate of Neapolis, a triumphal arch on the site of the present Damascus Gate, southward to the neighbourhood of the modern Zion Gate. Illustration 68 is taken from a reproduction, now in the library of the College of St. George, of the city of Jerusalem as it is represented on the Medeba mosaic, and shews this grand Street of Columns.

CHAPTER XIII.

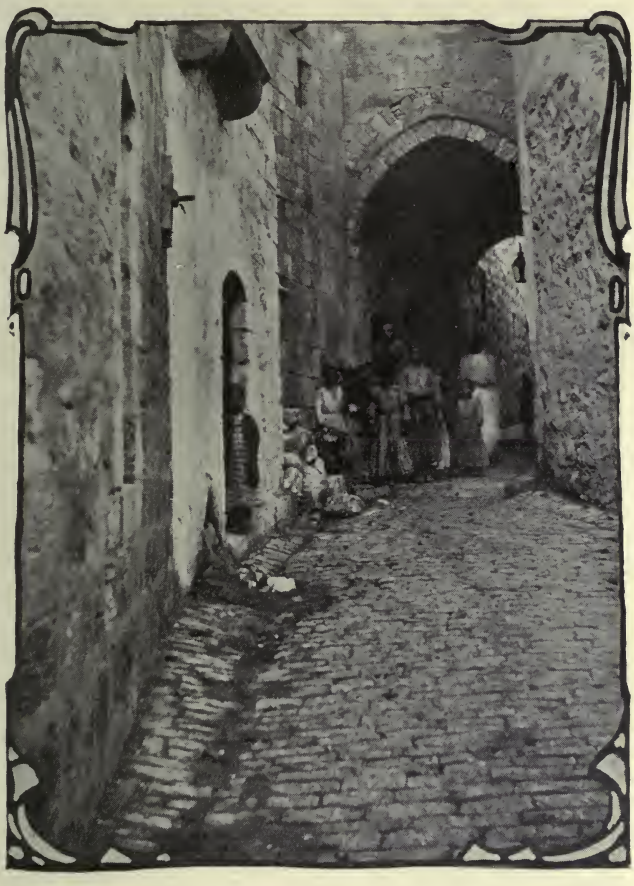
THE Muristan is bounded on the south by a part of the great street which, starting from the Jaffa Gate, traverses the city, and ends at the western wall of the Temple-area. Amongst the Frank residents in Jerusalem it is generally called "David Street," but amongst the natives its three different parts are known by as many different names, with which, however, we need not burden the reader. The first and westernmost part of it ends, after a descent of twenty-six steps, at the point where "Christian Street" starts on its course northward.

From this point the great street continues to run eastward past the Muristan, and as far as the easternmost of the three bazaars described above. Here the second part of its course ends, and it suddenly turns to the right, that is, to the south, for about ten or fifteen yards, when it again turns eastward and continues its course in that direction to its end. Just where the street forms an elbow, before starting on the third portion of its course, is the entrance to the Jewish quarter in this direction.

At the point where the first part of the great street ends, at the foot of the first twenty-six steps, and on the side exactly opposite to the entrance to Christian Street, we ascend a very narrow staircase, or short street scarcely seven feet wide on an average, along the sides of which wooden benches are placed, making the roadway yet narrower, but serving to accommodate the customers of a coffee-stall keeper, who for the last fifty years has made this staircase his place of business. No camel ever passes up or down this way, and donkeys rarely, and as we ascend the staircase, in single file, the coffee-drinkers courteously draw in their feet under the seats to let us pass. Having got nearly to the top, we turn sharply to the left, that is to the east, and having mounted the twenty-third step after leaving the level of Christian Street we follow a short but rather crooked street which runs in a general way parallel to the second part of David Street, though at a considerably higher level.

The fact is that David Street lies, on the plan, along what, in

the days of the kingdom of Judah was the great high road along, but outside, the northern wall of Jerusalem; and there is reason to believe that the other rather crooked street, which we are about to traverse, runs along the very top of the said northern city-wall, which probably still exists, buried under debris.



(70) Saracenic Arch on Site of Porta Ferrea.

We pass the Maronite convent on the right. At its north-east corner the street of stairs turns off to the south, leading upwards past the eastern side of the convent, which was originally the house built for a former British Consul; it then became the first premises of the Kaiserswerther Deaconesses' school and hospital, before the erection of their new buildings outside the city, after which it was sold to the Maronites. If

we follow the staircase it will bring us past the house which was occupied by the London Jews Society's missionary, the Rev. J. Nicolayson, partly built over the now desolate Crusading chapel of St. James the son of Alphæus, situated just behind Christ Church, and now a deserted and ruinous mosque.

Instead, however, of going along this staircase, we shall

(71) Archway entrance to Syrian Convent.

follow the old street on the top of the buried city-wall on its eastward course. Almost immediately after passing the Maronite establishment, we come past the House of Industry workshops, and the house originally built by Dr. Macgowan, and left by him

to the above Society. It was afterwards occupied in succession by Drs. Wheeler and Masterman. The carpentry workshops and the house between them and the doctor's, were formerly the Girls' School premises, and stand in Dr. Macgowan's old garden. Though the doors to these two houses open directly from the street on its northern side, yet we cannot help being struck with the circumstance that to reach the workshops, we have to descend flights of stairs as soon as we have set foot inside the house doorways. The reason for this is that the said houses are built up against the ancient wall, two towers belonging to which were discovered at the time the foundations for the present structures were dug. In the basement of the house next to that occupied by Dr. Masterman there still exists a curious "tower-chamber," described in the Palestine Exploration Fund "Quarterly Statement" for October, 1906, and, according to monkish tradition, was the prison in which St. Peter was bound (Acts xii.)

A few yards distant, on the opposite side of the street, we notice a displaced capital once belonging to a pilaster of the Corinthian order, and about half a dozen other old stones in a modern wall. These are, according to tradition, the last vestiges of the Porta Ferrea, or "iron gate (Acts xii. 10). Unfortunately for the tradition the said iron gate has been shewn in other parts of the city at various periods (see Robinson's "Biblical Researches," vol. ii. page 200 footnote).

Just beyond these vestiges (illustration 69) a Saracenic arch is built across the street (illustration 70) over the entrance to the doctor's house above mentioned, and at right angles to the latter runs the traditional street along which the Apostle proceeded, past the place where the L.J.S. hospital formerly was, and its town dispensary now is, to the house of Mary, the mother of John, whose surname was Mark (Acts xii. 12). The Jacobite, or Syrian Convent, is asserted by tradition to occupy the site of this house. The building, having been seriously damaged by earthquake some years ago, has lately been rebuilt, but its mediæval doorway, that at which St. Peter knocked, according to tradition, has been preserved (illustration 71). In the church is shewn a picture of the Virgin, said to have been painted by St. Luke, who is alleged to have been, like one or more of our modern missionary bishops, not only a doctor but an artist as well. The font in which tradition says the Virgin was baptized is also shewn here.

The street passing this monastery gate winds away uphill in a general direction to the south-west, till, having passed the

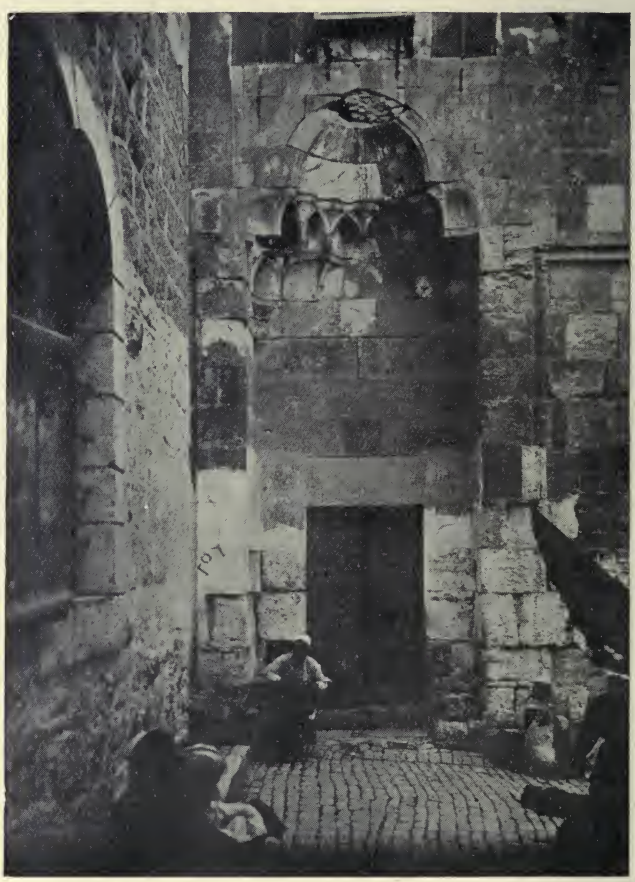
(72) Archway in David Street.

ruined chapel of St. Thomas, it enters the street leading from the Jaffa Gate to the great Armenian Convent and Church of St. James.

We continue our walk from the L.J.S. doctor's house eastward, descending till we come upon the Harat el Jawany, running at right angles to our course. On market days this bit of thoroughfare is so crowded that it is difficult to get along. The pavement is covered with peasant-women squatting beside baskets of farm produce, fruit, eggs, vegetables, leben, poultry, etc. Vendors of native made strawmats and baskets, range their goods against the wall of the street quite covering up the ancient arch, which some erroneously suppose to be the remains of the gate Gennath, mentioned by Josephus as the point from which the second wall of Jerusalem on the north started. It was situated near the Herodian tower called Hippicus, and could not have been so far east as this mysterious and walled-up archway is. On either side of the street are the shops of native dyers, and we find a number of Bedawee women haggling with them about the cost of colouring some of their rough homespun.

In order to escape from the throng, we turn aside into what is now a coffee-shop with a thoroughfare leading right through it to the elbow of David Street, above mentioned. It is a curious place. Four roughly constructed arches, rising respectively from as many massive ancient columns, apparently "in situ," with much battered Byzantine capitals, form a kindred structure to the Church of St. Helena. This coffee-shop seems to have been an old cruciform church. Little is known about it, but tradition says that it was really an ancient place of Christian worship, and built on the site of the house which belonged to Zebedee, the father of St. James and St. John. The Franciscans curiously hold that the reason why St. John was known to the high-priest (St. John xvii. 16), was the very simple one that the family of Zebedee used to supply the high-priest's household with fish from the lake of Gennesareth; and, as that was at least three days' journey from Jerusalem, the Apostle's parents, as a matter of course, must have had a dwelling and a place of business in the Holy City, and this was where it stood. We pass through this puzzling old coffee-house, which is said to have at one time served as a bath-house, and also as a mosque, and find ourselves at the spot where the last portion of David Street commences its descent eastward. The arched and vaulted tunnel street is dark and gloomy, and the pavement dirty and slippery all the way, even after we have got out again into daylight, and can more clearly see the squalid and tumble-down buildings on either side. About half-way down the street we

notice that it is joined by another coming down from the south, that is from our right. It is the "Haret el Meidan," or Theatre Street, and along which are the sites respectively of the Asmonean palace and gallery, the German Crusaders' quarters, etc.



(73) Portal of Saracenic Building on the Site of St. Giles' Abbey.

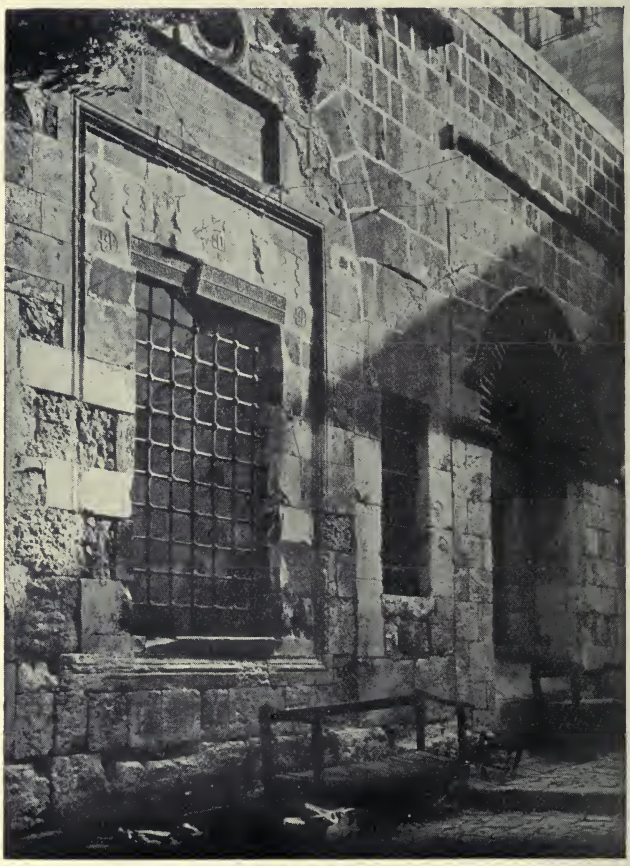
Just at this point are some quaint old Saracenic buildings. An archway spans the street, and close by, on the right, is a picturesque Moorish window balcony, and, just by the lamp, is the entrance to the Haret Meidan (see illustration 72).

CHAPTER XIV.

ON the opposite side of the street, and just beyond, and partly underneath the archway, is an old and handsome Saracenic building on the site of the Crusading Church and Abbey of St. Giles, mentioned in the "Norman Chronicle." Some remains of the Christian building still exist hidden in the basement of the later structure. The entrance to the latter, is in the characteristic pendentive Arab style (illustration 73). This ornamental portal is immediately opposite the entrance to the street by which later on, turning sharply to the right, we descend another steep and winding staircase in the Tyropœon Valley on our way to the Jews' Wailing Place. Illustrations 74 and 75 will give an idea of the general features of the fronts of ancient Oriental houses in the same street. It will be noticed that they are constructed of massive stones of different colours, and in some cases have very elaborately carved Arabesque tracery on the outer walls (illustration 76) and stalactite-like ornaments over the doors or windows (illustration 77). The portal of the "Medresset et Tunguzieh," or College of the Emir Tunguz, which is situated at the very end of David Street, at the eastern extremity of the more northerly of the two great causeways which in our Lord's Day crossed the Tyropœon, from the Temple-hill to Mount Zion, furnishes a very fine example of pendentive or stalactite ornamentation (illustration 78).

This special building, which is now used as the "Mehkemeh," or court where the Cadi sits, occupies the site of the council chamber of the Sanhedrin, which was situated at the Temple gate called "Shallecheth" and also "Coponius." There were indeed other chambers where the great Jewish tribunal sat, within the Temple precincts, but as they seem to have been situated in those parts of the sacred enclosure which Gentiles were not allowed to tread, we may justly suppose that it was in the council chamber that stood where the Mehkemeh now is that St. Paul was brought under the protection of Roman soldiers, and made the memorable defence of which we have an account in Acts xxiii.

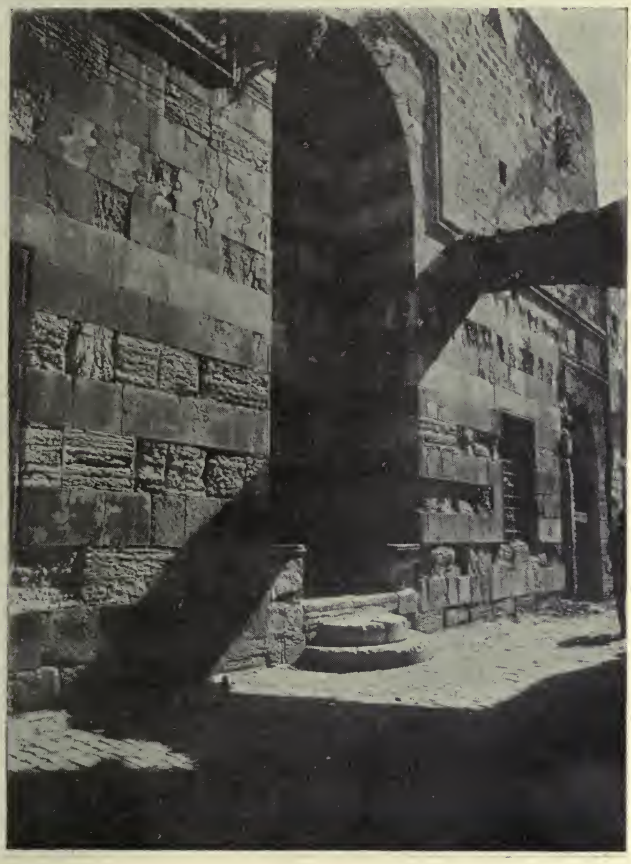
Just outside, and close to the portal of the Tunguzieh College, is a very handsome sixteenth century fountain, which, however, seems to have been constructed out of much older material, some of which appears to be mediæval and some older. A picture of this fountain will be found on page 41 of the "Jewish Missionary Intelligence" for 1890. There is another on



(74) Saracenic Building in David Street.

page 28 of the same magazine for February, 1908. The architectural rose ornament seen above the Arabic inscription of Solomon the Magnificent (A.D. 1520—60), probably at one time adorned some Crusading church, whilst the highly decorated trough was in all probability at one time a sarcophagus in some rock-hewn sepulchre of the Herodian period. There are several

such fountains in Jerusalem, both inside and outside the Temple-precincts, and though in general form they are similar, yet this one is by far the handsomest. The water which supplies these fountains comes all the way from Solomon's Pools, through a four-inch iron pipe which was laid a few years ago. Before that time the water came through an aqueduct, which was very



(75) Another Saracenic Building.

frequently out of repair, but which delivered the water through two branches, one supplying the northern part of the Haram and the other the southern, as the present pipe still does.

A few yards to the east of this fountain is a curious and domed little structure, through which one could get to the

aqueduct whenever it needed repairs. When standing in the open space in front of the fountain we happen to be just about the famous "Wilson's Arch," as the first vaulted link in the great northernmost of the two causeways, which in our Lord's time joined the Temple-hill to Zion, is named. The

(76) Arabesques on Saracenic Building.

whole of this causeway still exists entire, but is so hidden by houses built upon it and also against its sides, that it is difficult to realize its existence. Forty years ago it was still possible to get under this ancient and gigantic bridge, but now it cannot be done because the local authorities had the access walled up.

To the west of Wilson's Arch the causeway is constructed of a series of remarkable vaults built alongside others, and in some cases over some at a lower level. They end in a noteworthy vaulted passage which was intended to facilitate the bringing of troops into the Temple enclosure from the great citadel near the Jaffa Gate, which is fully described in the publications of the Palestine Exploration Fund. There are, in fact, two ancient twin viaducts running side by side, and the combined widths of which exceed that of Wilson's Arch, of which they form the continuation, by 18 inches. "The southern of these twin viaducts is broken in its continuity to the west by a large . . . . rectangular vaulted chamber of ancient construction, with a column or pedestal sticking up from the centre." I mention this curious chamber which General Sir Charles Warren calls "the Masonic Hall," from some circumstances connected with its discovery. Dr. Russell Forbes tries, in his work entitled "The Holy City Jerusalem," page 33, to identify this undoubtedly exceedingly remarkable apartment, with that in which (according to the account by Philostorgius (vii. 14) of the discovery of the Tomb of David, etc. during the reign of the Emperor Julian), there was found also at the same time, and lying upon a pedestal wrapped in a cloth, a manuscript of the Gospel of St. John.

It is not the object of the writer of these "Walks" to enter into any controversy, but as he has been more than once questioned by tourists about this very matter, he must seize this opportunity to point out that Sir C. Warren, on whose staff he was employed when the chamber was discovered, did not "find an ancient sepulchre" situated underneath "the Masonic Hall"; for details concerning which I must refer the reader to the description given in the P.E.F. "Recovery of Jerusalem," pages 87—89. The present entrance to the Temple-area, standing at the eastern end of the causeway, occupies the site of an old Temple gate. We now retrace our steps in order to reach again the entrance to the street of stairs already mentioned, as leading down from the southern side of David Street into the Tyropœon and the different interesting spots there situated.

CHAPTER XV.

RETRACING our steps as far as the portal of the Saracenic building, on the site of the Crusading Church of St. Giles, we turn to the left, and descend by a crooked and slippery street of stairs into the low-lying quarter of the town occupying the Tyropœon Valley south of David Street, and west of the Temple-area. This quarter of the city is popularly known as "Harat el Magharibeh, or street of the Western Arabs," because it is inhabited by Moslems whose fathers, if not they themselves, originally immigrated into the country from North Africa. They may easily be distinguished from others by the white burnoose, or hooded surplice-like cloak which they wear over their other garments. They are mostly tall, well-formed men, with spare wiry frames, and keen fierce-looking features. Many of them are the descendants of the refugees who came over from Algiers about the middle of last century, when the brave and chivalrous 'Abd el Kader with many of his gallant followers went into exile.

The houses in this depression are all low, one-storied and poorly-built. The streets by which we reach the open space in front of the Jews' Wailing Place are very narrow and filthy. Crowds of Jewish and other beggars squat on the sides of the thoroughfare, and though many of them are blind and crippled, yet I cannot recommend the visitor to give any alms here, because one's doing so would be the signal for the whole swarm to beset and pester the good-natured philanthropist to such an extent that he will repent his ever having evinced a desire to help any.

The Wailing Place has been so often described by others that it seems almost a waste of time to say much about it. In the lower part of the sixty feet high wall are several courses of great stones of the Herodian period in a fine state of preservation, and above them are several courses of large stones of later Roman work, with yet others of more recent date, higher up. Between these stones we notice growing at different heights, bushes of the caper-plant (capparis spinosa) which some people, on apparently insufficient grounds, have identified as "the hyssop

which springeth out of the wall." As this is not the place to discuss this subject, I would refer such of my readers as may be interested in it, to Dr. Post's masterly article in Hastings' "Dictionary of the Bible." The total length of the Wailing Place is roughly speaking fifty feet, measuring from the southern wall

(77) Stalactite Ornaments outside Windows.

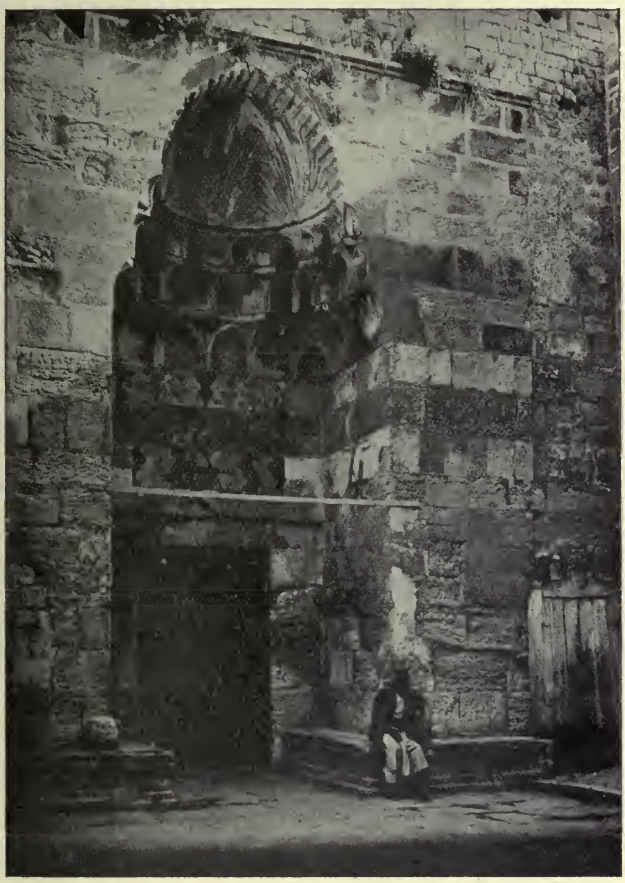
of the Mehkemeh, or Cadi's Tribunal-hall. The magnificent drafted Greek masonry of which the lower courses of the wall, as now visible, are formed, are attributed by universal consent amongst those who are authorities on such subjects, to Herod the Great. The courses, as will be seen (illustration 79) are about four feet high.

In the same wall, about thirty feet from the present southern end of the Wailing Place, and two hundred and seventy feet from the south-western angle of the Temple enclosure, there was visible till about twenty-five years ago, and inside one of the low houses, the enormous lintel of one of the four gates by which the Temple used to be approached from the west. The lintel itself was apparently first prominently brought into notice about the middle of last century, by Dr. Barclay, of the United States, in his "City of the Great King," and was thoroughly examined by Sir Charles Warren, whose account in the "Recovery of Jerusalem," pp. 110—117, I am using as reference. It is about 24 feet 8 inches long, and excavations reveal the fact that the gate itself, which still exists, buried in debris, is about 28 feet 9 inches high, measuring from the bottom of the lintel, to the top of the sill or threshold.

During the excavations at this place, and at the time when the writer of these "Walks" was an interpreter on Sir Charles Warren's staff, "the Sanctuary wall was bared to a depth of 78 feet 6 inches from the bottom of the lintel" above mentioned "to the rock." It was then discovered that the massive drafted masonry, of which only a few courses are now seen at the Wailing Place, reach right down to the rock. "There are twenty-six courses in all, twenty-two below the lintel, two on a level with the lintel, and two above it. These two latter courses do not now exist immediately above the lintel, but can be seen a little further to the north at the Wailing Place. Above these again, are four courses of squared stones, without drafts, except in a portion of the fourth and lower course, at the farther end, near the Hall of Justice, where drafts are to be seen."

The great stones at the Wailing Place are, as the illustration shews, very much worn and damaged. In the crevices between them we notice a number of iron nails, which have been left there by Jews who, from superstitious motives, wished to leave as mementoes of their visit, "a nail in" God's "holy place" (Ezra ix. 8). Some of these nails are shewn in the illustration in the horizontal line just above the lowest course, and under the stone in front of which the first figure to the right is standing. Illustration 79 looks northward toward the Mehkemeh; and illustrations 80 and 81 are views from the windows of the same, which can be obtained only when the intervening trees (seen in illustration 79) are leafless. The little door in the background, in front of which a crowd of Jews is seen, gives admission to a garden enclosure, where the continuation of

the great wall is visible. This garden for some years past, has been opened by its owners, for a compensation, of course, to such Israelites as cannot find standing-room in the other open space, and are able and willing to pay for the use of a quiet corner.



(78) Portal of Medresset et Tunguzieh.

The great lintel is no longer visible, as, in order to discourage the visits of travellers, it has, for about twenty years past, been purposely covered over with plaster. It has, however, been identified inside the Temple-area, with "the upper part of a magnificent portal, the upper portion of which consists of a

single stone" above "20 feet long," still visible in the subterranean Mosque of El Borak, which is at present closed against Christian visitors, but has been, in former years, several times examined by the Palestine Exploration officers, and was rightly believed by Ali Bey, who discovered it in 1807 (just a century ago) to have been one of the gates of the Temple. ("Travels" vol. ii. p. 226, compared with the plan and explanation prefixed to vol. i., as referred to in Williams' "Holy City" ii. 39).

A great cistern, immediately east of this ancient gateway, and in continuation of the same, has been recognized by competent authorities as the ancient gate-passage belonging to this approach to the Sanctuary. The excavations above referred to also

(79) The Jews' Wailing Place.

shewed "that the road to this gate from the Tyropœon Valley may have been by means of a causeway, raised 46 feet above the rock. Whether it may have been solid or supported on arches is not apparent."

On all days of the week Jews may be found at their devotions on this spot. It is, however, on Friday afternoons and the eves of fast or feast days, that they assemble here in great numbers. Here, bowed in the dust they may at least weep undisturbed over the fallen glory of their race; and bedew with their tears the soil which so many thousands of their forefathers once moistened with their blood. It is often said that this custom is a mere hypocritical formality; but this is a harsh judgment.

Though with many it may have become part of a trade to pray at this place for people in other parts of the world who send money to be prayed for, yet doubtless, in the case specially of newcomers or visitors to the Holy Land, the grief of the mourners is the result of genuine and heartfelt emotion.

The custom is of ancient origin. After the futile insurrection under Bar Cochab had been suppressed in a deluge of blood, A.D. 135, the Jews were excluded from the city; and it was not till the fourth century that they were permitted to look upon

(80) Wailing Place as seen from the Mehkemeh.

Jerusalem from the neighbouring hills (Robinson's "Biblical Researches," i. 23). St. Jerome, commenting on Zephaniah i. 15, relates that in his day (A.D. 410) they were obliged to purchase from the Roman soldiers the privilege of visiting the city once a year, on the anniversary of the destruction of the Temple (the 9th of Ab), in order to wail over its ruins; and Benjamin of Tudela, who came to Jerusalem in the 12th century, mentions the custom.

CHAPTER XVI.

I HAVE succeeded in obtaining photographs of the Bab es Silsileh from the west (illustrations 82, 83 and 84), and add some remarks about this gateway.

It is called Bab es Silsileh, or "Gate of the Chain," from the tradition that a "Melik en Namsa," or "King of the Austrians," was put to death here many centuries ago, by being hanged with a chain which was

(81) Wailing Place from the Mehkemeh.

long preserved in memory of the event, but which has now disappeared.

However, leaving this worthless fable out of account, this Saracenic gateway, erected in the early part of the 13th century,

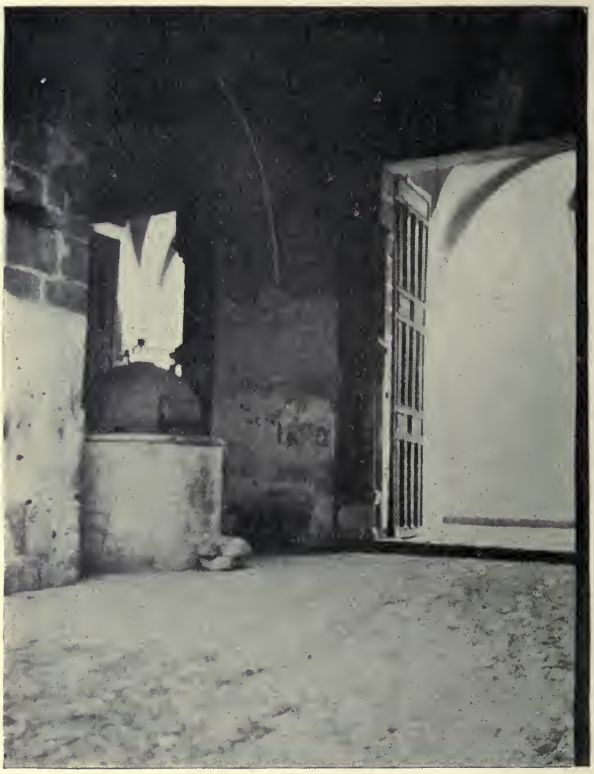
and adorned with marble capitals and colonettes from Christian Churches, is noteworthy for several reasons. I have already remarked that in site it is, with great likelihood, believed to occupy the position where, at the eastern end of the great causeway terminating in Wilson's Arch, the ancient Temple Gateway "Shallecheth," or "Coponius," once stood. Besides this, it perpetuates what was a special feature of all the Temple gates,—its being double. There were four such gates in the

(82) Bab es Silsileh.

western wall of the great enclosure, but though their exact positions are known, their remains are at present inaccessible to Christians; and so, before describing Robinson's Arch in the ancient "Millo," or "filled up," or "Causeway" quarter of the city (both renderings are equally correct and appropriate), it is interesting to note that in our Lord's time, and before that, it was always customary to use special respect and ceremonial observance in approaching the Sanctuary. Thus one never, even

though residing in a higher quarter of the city than was the Temple-hill, spoke of "going down" but of "going up" to the Sanctuary.

This usage may be traced back to the time of Israel's sojourn in the wilderness, when, though the camp formed a great square with three tribes pitching their tents on each of the four sides having the Tabernacle in the centre of a great empty space in



(83) Bab es Silsileh.

the middle, and not, in a physical sense higher in level to the other tents, the dignity associated with the place as the abode of Deity caused the approach of His worshippers thereto to be thought of as an "ascent." Thus we read in Numbers xvi. 12, that when Moses "sent to call Dathan and Abiram" they said "We will not come up." This idea of the superiority in dignity of the Sanctuary should be borne in mind, as it supplies a key

to several Scripture passages which would otherwise be, as indeed they have been, misunderstood. Further, it was a rule that "No one was to come to the Temple except for strictly religious purposes, either to make the Temple mound a place of thoroughfare, or to use it to shorten the road. Ordinarily the worshippers were to enter by the right and to withdraw by the left, avoiding both the direction and the gate by which they had come." Therefore, there would have been two different streams of people, each going in the opposite direction from the other through the right and left hand portals. "But mourners, and those under ecclesiastical discipline, were to do the

(84) Bab es Silsileh.

reverse, so as to meet the stream of approaching worshippers, who might address to them either words of sympathy ('He who dwelleth in this house grant thee comfort'), or else of admonition ('He who dwelleth in this house put it into thy mind to give heed to those who would restore thee again')" (Edersheim, "The Temple," chap. iii.) In fact, the directions given by our Lord to His disciples, when He sent them forth without money in their purses, without scrip, staves, etc. (St. Matt. x. 9—10; St. Mark vi. 8; St. Luke ix. 3) were, as is shewn clearly in Lightfoot's "Temple Services," chap. x., identical with rules to be observed by worshippers approaching the Sanctuary, and the

lesson which would suggest itself to the disciples would naturally be that their missionary journey was to be carried out in the same spirit in which their prayers in the House of God ought to be.

Before leaving this gateway, we notice the ancient paving-stones of the Roman period, seen just across the thresholds of the portals, and inside the Temple enclosure. There are about twenty, very much worn and exactly like similar paving-stones of the same period found in other parts of the city. Here they are specially interesting for two reasons, namely:—first, our Lord's feet may have trod on this very pavement,

(85) Robinson's Arch Restored.

and, secondly, their being inside supplies a valuable indication as to the level of the outer Temple-court at this point.

Leaving the Wailing Place, and passing through other narrow lanes, we reach an open space planted in part with cactus or prickly pear (Opuntia vulgaris), and partly used as gardens for the cultivation of gourds and cauliflowers. This spot, in New Testament times, was occupied by the Xystus, the southern of the two bridges leading across the Tyropœon from the Temple hill to the traditional Zion; and Herod's hippodrome. The remains of the first and last named of these structures are

invisible, being probably hidden under the immense accumulation of rubbish which now fills up the valley.

Of the bridge a remarkable relic survives in the so-called "Robinson's Arch," which is one of the most interesting remains of antiquity still extant, and for the discovery and identification of which we are indebted to the author of that standard work on Palestine, the "Biblical Researches"; who, in 1838, noticed in the western wall of the Temple-area, and at a distance of 39 feet from the south-west angle, three courses of huge stones projecting from the wall and forming the segment and spring of

(86) View Looking North up the Tyropœon.

an arch, the span of which when entire was, as shewn by Sir Charles Warren's excavations, "a trifle over 41 feet 6 inches."

The distance from the wall across the valley to the precipitous side of Zion where the Palace of the Asmoneans once stood, on the eastern verge of the present Jewish quarter, was 350 feet, which was the approximate length of the ancient bridge. Illustration 85 shows the Asmonean Palace on the left, and the position of the Temple on the right.

In the next illustration (86) is seen a view looking northward up the Tyropœon valley at the present day, from the same point of view as that of the restored viaduct, and shewing, in the background, the modern buildings masking the northern and still extant causeway ending in Wilson's Arch. Illustration 84 is a view of the modern buildings on the site of the As-

monean Palace, and showing, amongst the rocks on which they are perched, the entrance to an ancient tunnel through which the aqueduct from the Pools of Solomon was led around the base of the traditional Zion to the Temple. The entrance to the said tunnel is the subject of illustration 88, whilst Robinson's Arch is shewn in illustration 89. For details concerning this stupendous specimen of ancient engineering I must refer the reader to the publications of the Palestine Exploration Fund.

All authorities are pretty well agreed that the portion of the western wall of the Temple-area from Wilson's Arch to the S.W. angle, and the southern from the S.W. angle to the double gate, is of the Herodian period. The spring of Robinson's Arch,

(87) Buildings on the Site of the Asmonean Palace.

however, belongs possibly to an older structure. Already twenty years before Herod was made king we find the bridge definitely mentioned by Josephus ("Wars," i. 7, 2). During the siege by Pompey the adherents of Aristobulus are represented as retreating from Zion into the Temple, and breaking down the bridge behind them. The same historian also tells us that the house of the Asmonean family was situated above the Xystus, opposite the Temple, and where a bridge connected the Temple with the Xystus. ("Wars," ii. 16). The said bridge was, later on, rebuilt by Herod, for in another passage of the same history we are told of Titus standing on the western side of the outer court of the Temple, there being a gate in that quarter

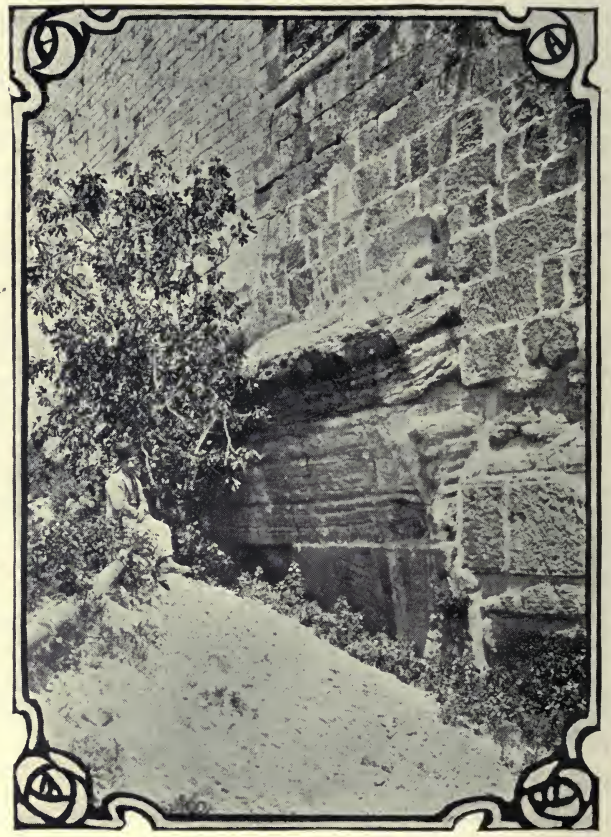
beyond the Xystus, and a bridge which connected the upper town with the Temple. ("Wars," vi. 6, 2).

It seems certain, therefore, that we have here the remains of the structure so often and so clearly described by the historian. Sir Charles Warren's excavations consisted of a series of shafts and mining galleries, sunk in a line across the valley from west to east in order to determine, in the first place, the line of the original rock or valley-bed, and next, in order if possible, to discover remains of the bridge. The enterprise

(88) Entrance to the Tunnel.

was successful. Not only the remains of a colonnade which probably had formed part of the Xystus, but also the pier of the great arch, and of another further west, were found. "Stretching from the base of the great pier to the sanctuary wall is a pavement, falling slightly to the east, and on this were found the fallen arch-stones and debris of Robinson's Arch." Twenty-three feet below the pavement there was found rock, "and following it up to east," two fallen voussoirs, or arch-stones, of a yet older bridge than Robinson's Arch, "jammed in over a great

rock-cut canal running from north to south, 12 feet deep, and 4 feet wide . . . . which had probably been in use before the sanctuary wall at this point had been built. . . . . The bottom



(89) Robinson's Arch as at Present.

of this canal is 74 feet below the spring of Robinson's Arch, and 107 feet below the level of the old roadway." (See "Recovery of Jerusalem," pp. 94—111). The width of the viaduct was 50 feet.

CHAPTER XVII.

IN the same way that a geologist is able, by the study of the section of a quarry, to draw inferences as to the history of the earth's crust, so in like manner it is possible from a study of the different kinds of masonry lying over or beside each other in different parts of the walls of the city, or of the Temple-area, to tell the dates of various parts of those structures and obtain

(90) Masonry of Various Periods.

other valuable results. Here, for instance, at Robinson's Arch, and the south-western angle of the Temple enclosure, we have several sorts of masonry contiguous to each other. In illustration 90 we have some of these. In the lower left-hand corner, behind the leafless branches of a tree, are the upper stones of Robinson's Arch-spring, twenty-five feet long, of Herodian times, and possibly earlier. Next above it, on the right, is early Arab masonry, over which come the bossed stones of the Templars' buildings, whilst to the left again, and over the great Arch-spring, we have the small and insignificant stones of the early

part of last century. Round the corner, at the south-western angle, the masonry is different from any of these, and consists of massive cubical stones, measuring about three or four feet, in length and breadth, built to a considerable height, each course receding backward an inch or so, in pyramid-fashion, and dating apparently to late Roman or Byzantine times. They reach from the south-western angle as far as the heap of ruins, just south of the Mosque el Aksa, seen to the right of illustration 91, and all along and above them stretch the Templars' buildings referred to above, and having a row of large windows.

The depth of rubbish in this part of the city is very great.

(91) South Wall of Temple Enclosure.

Just underneath the third window, counting to the right from the south-western angle it has been found to be ninety feet. Below the present surface the great Herodian stones stretch in complete courses from the south-western angle eastward as far as the Double Gate, underneath the Aksa; and northward as far as Wilson's Arch. As they quite differ from the more ancient masonry which is found to the east of the Double Gate, and as far as the south-eastern angle of the Haram enclosure, and also from that to the north of Wilson's Arch, it is clear that they are of later date. The excavations and investigations have proved that, though the portion indicated, i.e., from Wilson's Arch

northward to the corner, and thence to the Double Gate, is Herodian, and was built across the Tyropœon at this point, yet that during the period between the death of Solomon, B.C. 976, and up to the commencement of the Herodian period, B.C. 17, it was not included within the Temple precincts. The presence of the two great viaducts, and the enormous amount of débris found here, could not be more suitably described than by the name "Millo," which has been rendered into English by "The filling up," or "The causeway," which at the present day extends southward as far as the southern city wall east of the Dung Gate, and eastward from the foot of Zion to the city wall, bounding the open space called Hakurat el Khatuniyeh on the

(92) A View of Millo.

east. If illustrations 92 and 93 be taken together they form a panorama which includes the whole of this part of the city, and embraces, on the left of illustration 92, the part from the minaret above Bab es Silsileh as far as Robinson's Arch. In illustration 93 is the remainder from the latter point to the south-eastern corner of the "Hakurat." The former view is looking toward the Dome of the Rock, and the latter toward Olivet, whilst illustration 94, is taken from the same point, viz., the brow of Zion, looking over the southern city wall, with its crenellations on top and narrow walks along its inside, and over the roof of the small white tower at the Dung Gate (where a figure is seen stooping and looking over the battle-

ments), toward Siloam and the Mount of Corruption with a Benedictine monastery on its top.

The large illustration (95) is a view of the present south wall of the city and of Millo, shewing its relation to the Mosque el Aksa and the southern wall of the Temple enclosure outside the city. The huge stones seen in the lower courses of the south "Millo" wall are old material re-used—one of them, which is only half-dressed, and has a boss bulging from it (illustration 96), is called "Hajar el Hublah," or "stone of the pregnant one." A similar legend is also told concerning the famous great stone in the quarry at Baalbek, that during the time for forty

(93) Another View of Millo.

years after Solomon's death, the Jan, unaware of his decease, were toiling upon the construction of his stupendous buildings, and a female Jin was at work on this stone when news came of the King's death, and so she left off work and her task remained unfinished. Another legend is that the stone here shewn was placed in position by the Virgin some time before shē gave birth to our Saviour. In the outer angle formed by the eastern wall of the Hakurat el Khatuniyeh, the excavations carried on by Dr. Bliss in 1897 revealed the existence of very ancient rock-cut dwellings (see Palestine Exploration Fund "Quarterly Statement" for that year, page 267). These have been covered up again, but similar ones have been found on the eastern slope of Zion, within the space once included in the City of David, and may

have been used by the ancient Jebusites. I am able, thanks to Mr. G. E. Franklin, who kindly lent me his negatives of these ancient remains, to give illustrations 97 and 98, which are views of the entrances to some of them. Illustration 99 is a view taken just outside the Dung Gate, by which we now leave the city for a while, looking downward toward Siloam. The grove of olive trees in the dark foreground is on the ridge of Ophel, and marks the place where, according to a learned and strange theory, about twenty years old, but upheld by many scholars, Zion, the City of David, once stood. Let me state their arguments briefly but fairly, as well as the objections to the same.

(94) View from the Brow of Zion.

1. Zion was an important fortress, and therefore must have been close to the Gihon spring, the only perennial fountain in the neighbourhood. A fortress must have a good water-supply.

2. Most authorities are agreed in identifying the present "Virgin's Fount," at the eastern foot of Ophel with Gihon, and the famous subterranean tunnel from the "Virgin's Fount" to the Pool of Siloam with "the conduit" made by Hezekiah when he "stopped the upper spring of the waters (R.V.) and brought them straight down on the west side of the City of David" (2 Chron. xxxii. 30). As Gihon (Virgin's Fount) is east of Ophel, and the Pool of Siloam on the west of the ridge, it follows conclusively that "the City of David" must have been situated on Ophel.

3. Whenever we read of the Kings of Judah going to the Temple, they are always spoken of as "going up" to the sanctuary. Thus Solomon "brought up" the ark. As Ophel was the only hill-top lower than Moriah, it follows that the city of David must have been on Ophel.

In answer to these arguments, which at first sight seem very plausible and even strong, there are the following objections:—

1. Zion was *not* near the water. It had no fountain to supply it. The name itself means "Waterless." Like several other

(95) South Wall of the City and Millo.

strongholds in Palestine, the castles at Banias, Kula'at el Eshkif, Rabbath Ammon, etc., the citadel was on a high hill somewhat distant from the spring. It depended for its principal water-supply on the ancient rock-hewn cisterns with which the site of the traditional Zion is still honeycombed. A few years ago such an ancient Jebusite cistern was quite unexpectedly discovered at the London Jews' Society's boys' school, close to Christ Church. It had been hidden for centuries under a depth of forty feet of rubbish. It seems absurd to argue that a place named "the Waterless," should be close to a fountain.

2. As regards the argument founded on 2 Chron. xxxii. 30, there is no doubt whatever that the passage is vague and ambiguous, and that the words, which in both the authorised and Revised Versions are rendered "the west side of the city of David," may, as is pointed out in the article on "Jerusalem," in Hastings' "Dictionary of the Bible," be equally well translated, "straight down westwards to the City of David," and this would strengthen instead of weaken the claims of the south-western hill or the traditional Zion. It is clear, therefore, that no conclusive argument can be built on this passage.

3. That the post-Davidic Kings should be said "to go up"

(96) "Hajar el Hablah" in South Wall.

whenever they went to the Temple is natural, because, as is generally allowed, the palace was south of the sanctuary, and lower than it, in the space between the Double Gate and the south-eastern angle of the present Haram enclosure, somewhere near where the celebrated vaults called "Solomon's Stables" now are. But when Solomon "brought up the ark of the covenant of the Lord out of the city of David, which is Zion," to the Temple, which actually stood on lower ground, we must remember what has already been said in our notes on Bab es Silsileh, about the use of the expression "going up" as a term of dignity for the approach to the House of God

Thus all the chief arguments in favour of the Ophel site for Zion are answered, and others might be adduced which favour the traditional site.

(97) Entrances to Rock Dwellings.

(98) Entrances to Rock Dwellings.

CHAPTER XVIII.

FROM the Dung Gate a road leads southward down the western side of the Tyropœon Valley, outside the city walls, to the Pool of Siloam. The top of the minaret (illustration 100), close to the pool, is in full view from the point where the above-mentioned road is crossed by another coming down along the city wall from the Zion Gate, situated one hundred and forty feet above us, and fifteen hundred distant to the west.

(99) View from the Modern Dung Gate.

Beyond the minaret, we notice the large enclosure at the mouth of the Tyropœon, marking the lower pool of Siloam, commonly called Birket el Hamra. The wall of the city in the time of the Jewish kings ran along the top of the massive buttressed dam, closing the valley mouth on the eastern side of this pool. The mulberry-tree—as tradition pretends, growing on the spot where Isaiah met with his death, by being sawn asunder by command of Manasseh—stands on a stone platform at the S.E. angle of

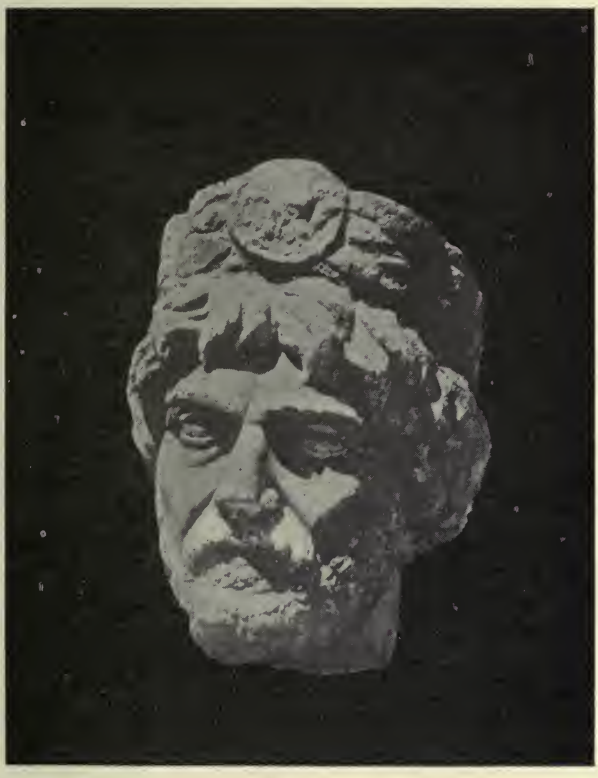
the pool. The Mount of Corruption, with the houses of the Yemenite settlement at Siloam clinging to its steep sides; and beyond, the Kedron valley winding away amongst the hills to the S.E. toward the ancient desert monasteries of St. Theodosius (Deir Ed Doseh) and Mar Saba, close in the landscape.

We turn to the left and follow the road leading eastward for about five hundred feet along the city wall, which here forms

(100) Pool of Siloam.

the southern rampart of the Millo quarter. This wall now turns northward, for two hundred feet to the spot where, some thirty years ago, might have been noticed traces of a walled-up gateway of Crusading times, and called, from its being first observed by a traveller of that name, "Richardson's Gate." When this part of the wall was rebuilt, all exterior traces of this gateway disappeared, but the great passage-way, with lofty

groined roof, still exists inside the town underneath the old ruins, already mentioned as having been part of the Templars' buildings south of the Aksa, and at the north-eastern corner of the present Hakurat el Khatûniyeh. A few steps further east, we round two more corners and reach the spot where the city wall abuts on to the southern wall of the Temple enclosure, running up against the ancient gate-post between the



(101) Head of Statue of Hadrian.

closed portals of the western Huldah or double gateway. Only part of the eastern part of the gate is visible from without, as a great heap of débris is piled against it in the corner. Just above the lintel (under which is another archway with carvings, supposed to be of the time of Julian the Apostate, A.D. 363), we notice a stone with some letters on it. They stand on their heads and belong to the well-known inscription which is con-

jectured to have formed part of the pedestal of the statue of Hadrian, that was seen both by the Bordeaux pilgrim (A.D. 333) and St. Jerome (A.D. 410), standing close to another of Jupiter of the Capitol, and on the site of the Holy of Holies—(Hieronymus "Comment. ad Isaiæ"), "Hadriani statua et Jovis idolum collocatum est." The inscription reads—

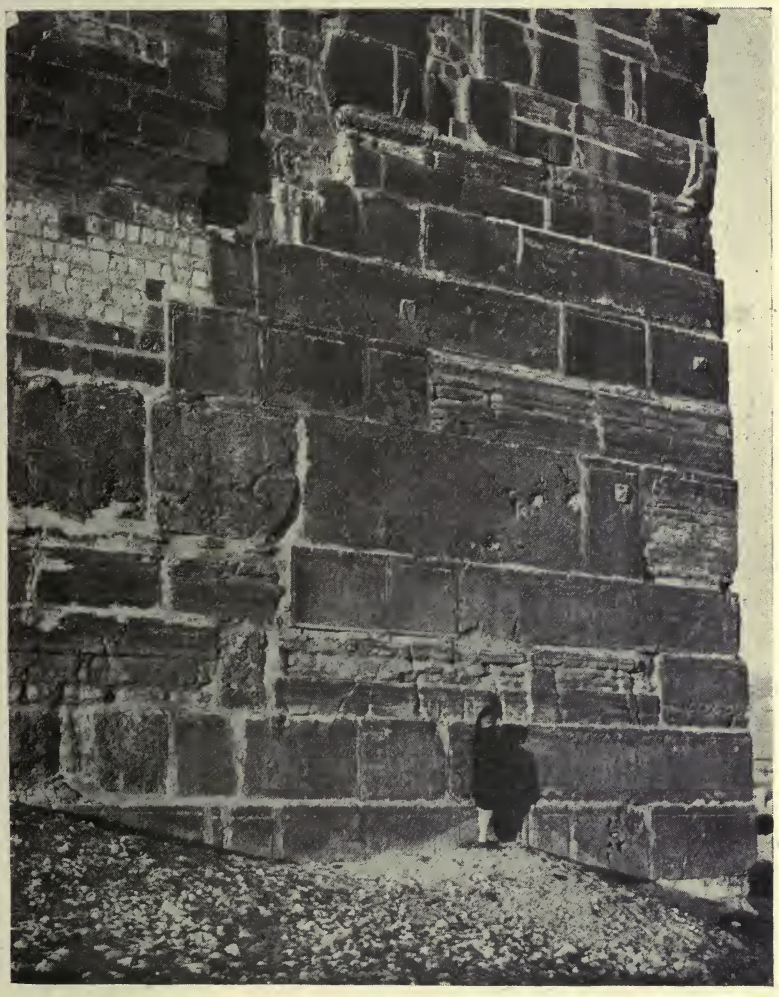
TITO AEL
HADRIANO
ANTONINO.
AVG PIO.
PP. PONTIF AUGVR
D.D.

"To Titus Aelius Hadrianus, Antoninus Augustus Pius, Father of the Fatherland, Pontiff, Augur, decreed by the Senate." Illustration 101 shews a magnificent marble head which belonged to a life-size statue, supposed to be the very image of Hadrian in question. This interesting relic was discovered in 1873, and came into the possession of a now deceased acquaintance, a Russian ecclesiastic sometime resident at Jerusalem. It is now supposed to be at St. Petersburg.

Leaving this fascinating spot we proceed eastward for about two hundred feet and reach the eastern Huldah Gate, also walled up. Stretching between it and the Double Gate we notice the famous string course of massive stones, each six feet high, double that of the other ancient stones. It extends, with interruptions, beyond the eastern Huldah to the end of the south wall of the Temple enclosure, and it has been discovered that the architects who laid it must have been men of great technical skill. When the Temple wall along this side was free from the débris which have since accumulated against it, this gigantic course passed from end to end for 600 feet, touching, near its centre, the crest of the hill which sloped downward, eastward and westward. Had the great course been laid perfectly level, it would, by an optical illusion, due to its contiguity to the curve of the hill, have appeared bent downward at either end. In order to obviate this, the ancient master builders actually laid the course with a slight upward curve sufficient to correct the error.

The huge corner-stone at the end of this course, seen at the south-eastern angle of the Haram area, used in mediæval times to be pointed out as that referred to in Psalm cxviii. 22, and alluded to by our Lord in St. Matt. xxi. 42, as "the stone which

the builders refused." It is clearly seen in illustration 102, being the third course above the head of the standing figure. The great stones in this picture tower above the ground to the



(102) Ancient Masonry at S.E. Angle of Temple.

height of 75 feet, their limit upward being marked by the projection seen near the upper right hand corner. The eastern Huldah Gate was originally a double gate like the western, but was altered in the late Roman period and turned into a triple gateway, with three parallel passages leading toward the upper

levels (illustration 103). Yet further east we reach "the Single Gate," a Crusading one (illustration 104), which, when open, gave access to the remarkable subterranean vaults, popularly called "Solomon's Stables" (illustration 105), which exist at this point just inside the angle formed by the southern and eastern walls of the Temple-area. These were substructions intended to support the great platform at this point, and were called "Solomon's Stables," because the Templars used to keep their animals here. As we wander through the forest of square

(103) Triple, or Eastern Huldah Gate.

columns, we notice that many of them are perforated at the corners, in order to receive "tether ropes." Here and there are remains of mangers. It is not unlikely that the royal stables during the period of the Jewish monarchy may have been hereabouts, though at a lower level. During his excavations, Sir Charles Warren discovered, about twenty feet below the sill of the Single Gate a passage running at a lower level, between the piers which support the vaults above. It is built of magnificently dressed stones, and was traced northward for sixty feet.

CHAPTER XIX.

IN one corner of the present substructions may still be seen remains of the original underground Herodian vaults, whilst in the south-eastern angle there exist the lower courses of a great tower which stood at this spot, and the top of which is identified with "the pinnacle of the Temple" on which our Lord was placed by the Tempter (St. Matt. iv. 5), and also, and by a very ancient tradition, with that from which St. James the Less was

(104) Single Gate near S.E. Angle.

cast by his persecutors. Not being killed by the fall, a fuller, who was amongst them, struck him on the head with his club and thus put an end to his sufferings. It is a remarkable fact, that scarcely one hundred yards from this spot, and two hundred feet south of the Triple Gate, a cave filled up with fuller's vats was discovered during Sir C. Warren's excavations. As we wander about amongst the many dim, mysterious and deserted aisles grouped side by side inside the south-eastern angle, we notice that materials from other buildings have been freely used

for repairs. In one place is a stone richly carved with the classic egg and dart pattern; in another, the huge lintel of an ancient gateway set on end, and furnished with sockets for bolts, serves to form part of a restored pier; whilst in an obscure corner is a Herodian fragment elaborately ornamented with vine leaves, grapes, and trellis work, like that on the ceiling of the vestibule of the Double Gate, and evidently a relic of the Temple of our Lord's time. It is well known that underground passages and great cisterns exist in different parts of this old world souterrain, but we must not weary the reader by trying to describe them.

Passing the Single Gate, we come to the south-eastern corner of the Temple enclosure, about one hundred feet

(105) Solomon's Stables.

distant (illustration 104). The depth of débris at this point, however, has been ascertained to be fully 80 feet, and the grand old masonry reaches all the way down, founded on the rock. There still exists therefore at this place a portion one hundred and fifty feet high of the ancient structure. The foundation stone is let into the rock. It was on the stones of the lower courses that in 1868 were found old Phœnician mason-marks, some cut into the stone and others painted on it, the discovery of which roused such great interest at the time. Starting from this south-eastern angle and running southward was discovered the great Wall of Ophel, fortified with towers and erected by the ancient kings of Judah. Somewhere here was probably the "Horse Gate" of ancient Jerusalem.

Illustration 106 is a view of the eastern side of the ancient wall, as one looks northward on turning the south-eastern angle. In the distance, on the sky line, is seen the projecting column upon which, according to popular Moslem eschatology, Mohammed will sit on the Day of Judgment. For the grotesque details connected with this belief see "Tales told in Palestine" (Jennings and Graham, New York) page 136. As a matter of historical

(106) Looking towards Mohammed's Judgment Seat.

fact I may, however, mention that three or four hundred years ago when Jerusalem was taken by a Mahdi, who had arisen amongst the Bedouin east of the Jordan, the leader of the Arabs took his seat upon this column, and intended to rehearse for the edification of his followers what would happen at the Day of Judgment, when he became giddy, as well he might, and falling headlong, perished. "Mohammed's Seat" is not the only column built into the eastern wall of the Temple enclosure.

In our Lord's time, open colonnades ran all along the sides on the edge of the outer court, and as we walk along, we notice many of them of porphyry and other beautifully coloured stones built in with their ends protruding, as shewn in illustration 107, where we see the ends of single columns here and there, and in one place a whole row of them above a group of sepulchral monuments marking the graves of well-to-do Moslem townspeople. The characteristic mark of such tombs is a cenotaph with two short upright columns fixed at either end, and little stone-basins of water for the use of passing birds, and also of the departed. I have as yet not been able to get any satisfactory

(107) Ends of Columns and Moslem Tombs.

explanation of the symbolical significance of the two upright columns. The graves of the poor fellahin of Siloam are marked by a simple circle of stones, on which in many cases (illustration 108) grows a century-plant or giant aloe (agave Americana). The use of this plant is decidedly symbolical. In sound, its name "sebr" is exactly similar to that of the Arabic word for "patience." It is therefore the dumb expression of the patient and hopeless resignation of the humble Moslem to the inexorable fate decreed by Allah. Moslems believe in the Resurrection, but I have not found that the tardy blooming of this remarkable plant several decades after it has been planted, is in any way connected with thoughts suggestive of a hope after

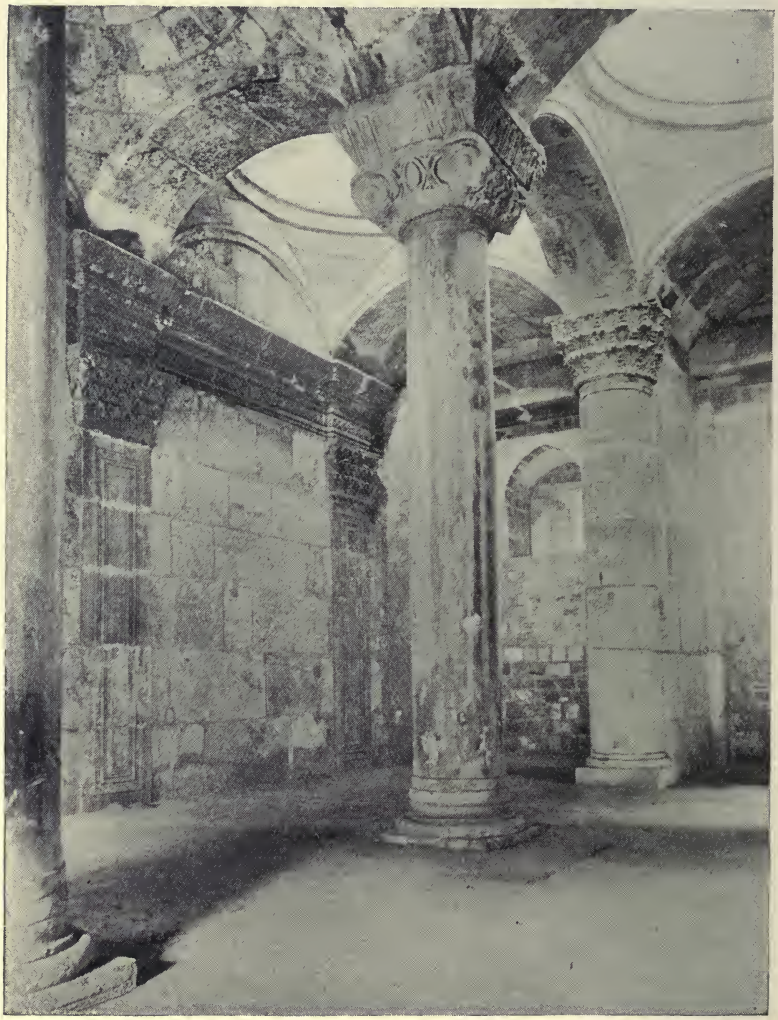
death, such as those to which a Christian mind is awakened by the sight of Olivet in full view, a thousand feet distant, across the Kedron and beyond Gethsemane.

We are now approaching the Golden Gate. This is so well known that I need not say much about it. It is a late Byzantine structure, on the site of a more ancient gateway, possibly that called "Miphkad" (Nehemiah iii. 31). Illustration 109 shews

(108) A Century-Plant on a Tomb.

its interior. Just before reaching this spot we notice a little closed Crusading postern in the wall (illustration 110). A cross painted in the centre of a circle of rays on the face of the mediæval lintel has survived the weather of eight centuries, and all efforts of the Moslem to deface it. It is just distinguishable in the photograph. "The bust of Queen Victoria," seen on the large stone in the second course on the right, is simply a freak caused by special conditions of light on

the weather-worn surface. It is therefore not always distinguishable. A closed-up entrance on the eastern side leads one to conclude that there must be other chambers and vaults in the



(109) Interior of the Golden Gate.

south-eastern angle of the Temple-area, and at a considerably lower level than that of "Solomon's Stables." Possibly the original stables may still exist there.

It is generally acknowledged by competent authorities that the space just inside, and along the southern wall from the Double Gate to the south-eastern angle, was at first occupied by the palatial structures of the successor of David, and the kings following him, the south wall west of the Double Gate being Herodian. In New Testament times, the substructions now called "Solomon's Stables," which bear evident traces of renovation, alteration and repair at subsequent periods, supported

(110) Crusading Postern in the Wall.

the great platform, on which from east to west for a length of 922 feet extended the great Royal Cloister of Herod, with its three aisles, the middle one broader and loftier, cathedral-like, their roofs upborne by four rows of great columns, 162 in number (Josephus' "Antiquities," Bk. xv. chap. xi. 5).

CHAPTER XX.

THE Golden Gate is a late Roman or Byzantine structure, concerning the exact date of which there is still a great deal of uncertainty, for whilst some authorities are inclined to attribute it to the age of Hadrian (Robinson's "Biblical Researches," i. p. 296), others think it a work of Constantine, who, however, does not seem to have built within the Temple-area,

(111) Ancient Fountain at Jerusalem.

in which, as late as the time of St. Jerome (died A.D. 410), there were still standing the equestrian statue of Hadrian and an image of Jupiter.* Others, again, attribute the Golden Gate-way to the time of Justinian (e.g., Professor Hayter Lewis,

* Hieronymus Comment. in Esiam ii. 8, "Ubi quondam erat templum et religio Dei, ibi Hadriani statua et Jovis idolum collocatum est." Also Comment. in Matt. xxi. 15, "de Hadriani equestri statuâ, quæ in ipso Sancto Sanctorum loco usque in presentem diem stetit."
"Where formerly was the temple and religion of God, there the statue of Hadrian and the idol of Jupiter is placed." "Of Hadrian's equestrian statue, which to the present day stands on the very site of the Holy of Holies."

in his "Holy Places of Jerusalem"), possibly overlooking the fact that the Persians and Jews who took and sacked Jerusalem in A.D. 614 are not likely to have spared a building like this. Whatever the exact date may be, however, it cannot be later than the Moslem occupation, A.D. 637, and therefore we may suppose that it was rebuilt by orders of Heraclius. He entered Jerusalem in triumph by this gateway eight years previously, in 629, when he visited the city bearing upon his shoulders the so-called "wood of the true Cross" which he had recovered from the Persians. This supposition receives colour from a curious mediæval tradition current in 1102, and preserved by Saewulf. "By this gate the emperor Heraclius entered Jerusalem when he returned victorious from Persia, with the cross of our Lord; but the stones first fell down and closed up the passage, so that the gate became one mass, until humbling himself at the admonition of an angel, he descended from his horse, and so the entrance was opened unto him." (Bohn's "Early Travels in Palestine," p. 40.*) Now, as the buildings of Justinian were erected about A.D. 527, and the pilgrim Antoninus of Placentia, who came to Jerusalem about forty years later, found "what was once the beautiful Gate," in ruins with the "threshold and posts still standing"†—(Palestine Pilgrim Text Society's translation of Antoninus Martyr, p. 15)—it is difficult to believe the present structure to have been built by Justinian. On the other hand, the great monoliths inside the gateway, forming respectively the northernmost and southernmost jambs, are of great antiquity, and probably "the posts" noticed by Antoninus. They appear to have belonged originally to an

* This visit of Heraclius brought about a dreadful massacre of the Jews. They had helped the Persians to sack the Holy City and destroy the Christian churches, but when Heraclius "came to Tiberias the Jews who dwelt . . . in that country, came out to meet him, bearing presents, wishing him good luck, and begging him to grant them security, which he promised, and set his seal to a written covenant with them. . . . The monks and people at Jerusalem told him how the Jews had sided with the Persians." . . . and said "Do us a favour and put away all the Jews." . . . Heraclius answered, "How can I suffer them to be slain when I have already granted them security and have sealed a written covenant with them to that end? . . . Unless I uphold this covenant I shall be thought by all men to be a liar, a cheat, and a man unworthy to be trusted, besides the great sin and wickedness whereof I should be guilty before our Lord Christ." . . . They answered, "The Lord Christ knoweth that their slaughter will be to thee for a remission of sins, and for an atonement for thy offences . . . and we will take this sin from thee upon ourselves, and will atone for it for thee, begging our Lord Jesus Christ not to lay it to your charge. Moreover, in the week wherein eggs and cheese are eaten—that is, the week before the great fast—we proclaim a complete fast, . . . with abstinence from eggs and cheese as long as the Christian religion shall endure . . . abstaining from all flesh and fat . . . that it may be an atonement for that which you have granted to us." So Heraclius consented to them in this matter, and slew countless numbers of the Jews. (Eutychii Annales, Pilg. Text Soc. version, pp. 47—49). The above is an historical association too often forgotten.

† "Portam civitatis (quæ cohæret portæ speciosæ, quæ fuit Templi, cujus liminare et tribulatio stant) ingressi sumus in sanctam civitatem." Antoninus Martyr—Ugolini Thesaurus, tome vii. p. mccxiii.

ancient Jewish Temple Gate at this point, which is about 1020 feet north of the S.E. angle and, as seems likely, marks the N.W. angle of the Temple-area in pre-Christian times. Here probably stood the "Gate Miphkad" (Neh. iii. 31). The name "Golden Gate" is the result of two mistakes, viz:—first, the supposition that this richly decorated Byzantine portal must have been the "Beautiful Gate" mentioned in Acts iii. 2 and 10. Secondly, the change of the Greek word "Horaia," meaning "beautiful," into the Latin "Aurea," meaning "golden."

In Crusading times, as we learn from the "Norman Chronicles," this gate was opened only on two occasions every year,

(112) The Golden Gate from the East.

namely on Palm Sunday, and on the feast of the Holy Cross in September, in commemoration of the visit of Heraclius. On both these occasions religious processions passed into the city this way. The Gate of Jehoshaphat, now called St. Stephen's, served as an eastern outlet from the city at other times.

We noticed in the last chapter the little postern a short distance south of the Golden Gate. There was also another little postern, a good deal further south. It has been examined by the P.E.F. officers and is described in the "Quarterly Statement" for 1882, p. 169, but is now difficult to identify, as a great quantity

of rubbish was thrown against it after that date, so that now scarcely anything but the lintel is visible.

With regard to the familiar "dragoman-tale" that the Mohammedans keep the Golden Gate walled up, because they fear, if left open, the Christians will take the city, I would remark that it does not seem to be of earlier date than the fifteenth century. Inside the gate chamber, on the south wall, between

(113) The Golden Gate from the West.

the two pilasters, and at the height of about three feet from the ground, the writer recently noticed traces of ancient square Hebrew lettering, which seem to have hitherto escaped observation. We have already given a view of the interior of the Golden Gate, and now give two illustrations (112 and 113) of the outside, the smaller one being from a photograph taken by Miss Blyth.

CHAPTER XXI.

LEAVING the walled-up "Golden Gateway," we proceed northward. The road still passes through the great Moslem cemetery, which stretches along the whole eastern side of the city as far as its north-eastern angle. The only break is where the road to Gethsemane and Olivet leaves the St. Stephen's Gate. On Thursdays especially the burial-ground is much frequented by the Mohammedan women, who come to visit their dead, and to tell them (whom they, by a flight of imagination truly Oriental, believe capable of hearing all that is said to

(114) Herodian Tower, with Large Stones.

them, and of taking an interest in domestic matters) all that has happened in their families since the last visit. As the writer has frequent occasion to pass this way, he has often had opportunities of overhearing some sorrowing peasant mother or sister telling the deceased "how the brother or cousin has been taken as a conscript; and the tax-gatherer has seized more than his due; or the black ox has died of the cattle-plague." Moslem townswomen are often accompanied by some blind sheikh whom they pay for reciting passages from the Koran for the edification of the souls of the departed. They also generally

bring with them bunches of flowers, which they leave on the graves or tombstones. This custom originated, as the writer has been informed by a very learned Moslem, in the following manner: A certain Moslem of wicked life having died could not find rest in his tomb, but, as was evident to passers-by, from the groans that proceeded from the grave, was undergoing great torments. Being at a loss what to do for the departed soul, his relatives asked the prophet's advice, and his counsel was that Scripture should be read by the graveside, and flowers laid on the tomb.

Unless told so, nobody proceeding along the eastern city wall from the Golden Gate toward that of St. Stephen would

(115) Open Space by the Wall.

dream that he was crossing a deep but now filled-up valley; yet such is undoubtedly the case, for the excavations carried on here forty years ago by Sir Charles Warren, have proved that whilst there are from 30 to 40 feet of débris just outside the Golden Gate, there are 125 feet of débris at a point 260 feet further north. From this point the rock rises, till, at the southern end of the great tower at the north-eastern corner of the Temple-area, the depth of rubbish is 110 feet, and at St. Stephen's Gate there are 20 feet of débris between the present surface and the rock. In illustration 114 is the great Herodian Tower

at the north-eastern corner of the Temple-area, clearly shewing the immense stones (one of which is twenty-one feet long) still visible above ground up to a height of about thirty feet, to which we must, with our mind's eye, add the 110 feet now covered up at this point, or the 125 feet to the now effaced valley-bed above referred to.

Instead of continuing our walk to the north-eastern angle of the city, along the rock-cut trenches of Saladin, which join on to those on the north wall of the city, we re-enter the town by the well-known St. Stephen's Gate (illustration

(116) St. Stephen's Gate.

116), called by the Jews "the Lion Gate," because of rude sculptures that adorn it. For the legends connected with this gate I must refer the reader to "Tales told in Palestine," p. 19, or to "Folk-Lore of the Holy Land," p. 94, et.seq. (London: Duckworth & Co.) Right before us, leading westward, is the great street ending in the Via Dolorosa, whilst on the left is an open space (illustration 115) between the city wall and the huge pool called "Birket Israil," which is now being rapidly filled up with rubbish. This, in our Lord's time, formed one of the strongest defences of the Temple precincts on the north, and till about forty years ago, when the now famous twin-

pool, close to St. Anne's Church, was re-discovered, it used to be shewn to tourists as the "Pool of Bethesda." Illustration 115 shews the open space just referred to, with the highest visible courses of Herodian work at the north-eastern angle, and on the left, "Bab el Asbat," a name given to the approach to the Temple-area at this point.

We continue our walk westward, and almost immediately notice on our right the entrance to the grounds of the recently restored Crusading Abbey Church of St. Anne, occupying the site, according to a tradition dating from the fourth century, of

(117) Church of St. Anne and Seminary.

the dwelling of the parents of the Virgin Mary (illustration 117). Foolish as the legend seems, it has a very interesting origin. We have on a former occasion visited the interesting Biblical museum of St. Anne ("Jewish Missionary Intelligence," 1903, p. 94), where are other things to be noticed on the spot, for example, a stone weight, one talent (illustration 118).

CHAPTER XXII.

THE legend about the Church of St. Anne can be traced back to the fourth century. It originated in the same way as the name "Golden Gate," which was given to the structure so-called, in the misunderstanding of an older title in a different language. Such mistakes are very common, and fruitful sources of mediæval traditions and legends. We shall meet with yet another such instance when we come to the traditional "House of

(118) A Stone Weight in the Museum.

Veronica," in the Via Dolorosa. In order to explain that of St. Anne's Church we must turn to the narrative (St. John v. 1—18), telling of the healing of the impotent man, at the pool called in Hebrew "Bethesda" (Bethsaida, or Bethzatha), "having five porches and close to the sheep gate or market." This sheep gate

was north of the Temple; and besides the great pool "Birket Israil," noticed in the last chapter, there existed, in the fourth century, a very remarkable twin-pool, that is, two pools lying side by side and surrounded by cloisters or colonnades on the four sides, whilst a fifth, making five porches, came between the two pools, and staircases led down to the water.

(119) The Eastern Subterranean Twin-Pool.

This pool is in the same valley which, as has been previously shewn, rises east of Jeremiah's grotto hillock, and opens into the valley of Jehoshaphat, at a point between the N.E. corner of the Temple-area and the Golden Gateway. Peter of Sebaste (A.D. 381), mentions a church in the same place. Other writers

of mediæval times speak of the twin-pools as the Piscina Interior. As time passed on, the fourth century church was probably destroyed by the Persians (A.D. 614), and, as the heaps of débris around had encroached upon, and partly filled

(120) Old Crypt in Church of St. Maria.

up the rock-cut pools, it became necessary in the Crusading period to shorten the latter and roof them over. In order, however, to preserve the memorial of the five porches, a church, "St. Maria in Probatica," was erected over one of the reduced pools, and the crypt of this church was divided into

five transverse sections, to represent the porches. This church was in its turn destroyed, and its very existence, as well as that of the twin-pools, forgotten, till they were re-discovered forty years ago, during excavations conducted by the French at the time that the adjacent church of St. Anne, which had been given to the Emperor Napoleon III. after the Crimean

(121) Another View of the Crypt.

War,* was being restored. "The Sanctuary of the House of St. Anne," says Professor Clermont Ganneau, in his "Archæological Researches," vol. i. p. 119, "built upon the actual site of Bethesda, has for its origin a play upon the words 'Bethesda' and 'Beth Hanna,' both of which mean 'House of Grace.' The legend guarantees the exactitude of the Gospel tradition and fixes its exact locality. We have a decisive material proof

* It had, according to Hunter's "History of the War in Syria," a book which I now have no access to, been offered to England after the bombardment of Acre, in 1840, but refused.

of this, in the marble foot, discovered at St. Anne's itself, and bearing . . . . an 'ex voto' in Greek, of 'Pompeia Lucilia, in gratitude for her cure at the Sheep Pool.' "

On the other hand several scholars, following the suggestions of Dr. Robinson ("Biblical Researches," vol. i. 342), are

(122) The Church of St. Anne.

inclined to identify the Pool of Bethesda with the Virgin's Fount (the ancient Gihon spring) in the Kedron and close to Siloam, the reason being that they think that the intermittent flow of the latter, due probably to the action of a natural syphon, may have been the troubling of the water alluded to

by St. John. No such phenomenon has as yet been noticed in the waters of the re-discovered twin-pools.

The interior of the eastern of these, both of which are now underground, is seen in illustration 119. It will be noticed that the three rectangular masonry piers on the right stand on the fragments of more ancient and massive circular columns.

(123) Interior of St. Anne's Church.

The wall on the left-hand side is rock, that on the right, as well as that in the background, masonry.

In illustration 120 is seen a view taken in the ruined crypt of the church of St. Maria in Probatica, and looking westward. The door-way seen in the background, gives access to the western of the twin-pools, and the railing on the left, between two of the transverse arches which divided up the

crypt into five parts, as above stated, is to keep visitors from approaching, and damaging by their touch, the remains of an interesting 12th century fresco-painting on plaster, representing the angel troubling the water.

Another view, taken from the same spot, is given in illustration 121, but looking in the contrary direction. It shews a person descending the staircase leading down into the pool (illustration 119), and above, in the back-ground, the remains of the semicircular apse of St. Maria in Probatica.

In illustration 122 is a front view of the extremely interesting and typical Crusading church of St. Anne, which is situated about thirty yards S.E. of the pools and ruins above mentioned and illustrated. Just over the doorway in the arched portal, and behind the coat of arms, there still exists the Arabic inscription recording the fact that Saladin turned this church into a Moslem college or Medresseh, after he had wrested Jerusalem from the Christians in 1187. He was a wise and sagacious, as well as a brave monarch, and having other foes of Islam besides, and more dangerous than the Christians, to contend with, namely, the various heretical and sectarian parties, such as the Ismaeliyeh, the Nuseiriyeh, the Druzes, and the adherents of the "Sheikh el Jebel" or Old Man of the Mountain, with the latter's blindly and fanatically devoted "fedawis" or assassins (see Besant and Palmer's "History of Jerusalem," pp. 359—363), he and other rulers of El Islamiyeh who succeeded him, strove to counteract their dangerous and murderous doctrines by educating the Moslem youth in the real teachings of the Koran. For this purpose there were founded at Cairo, and in other cities, including Jerusalem, great Saracenic Colleges, such as we have had occasion to refer to in this book heretofore, and in the "Jewish Missionary Intelligence," 1905, pp. 28, 29.

A view of the interior of St. Anne's Church, looking eastward toward the altar, is seen in illustration 123. Like several other Palestinian churches of the same period, it consists of a nave and parallel aisles. St. Anne's has several curious features. It is, for example, seen by a visitor, standing at the western end of the axial line of the nave, to be unsymmetrical. The left hand aisle, for instance, is not exactly like the right hand one, and the small eastern window over the eastern apse seems to be too much on one side. These seeming irregularities are as I have been told by a learned Roman Catholic priest, characteristic not only of this, but also of other churches of the

same age, especially in the south of France. The mediæval architects, most of them "religious," i.e., monks, tried to give "sermons in stones," and to impress upon worshippers, amongst other doctrines, not only that the church was the "navis," or ship in which the believer passed safely over the waves of this troublesome world into the land of eternal rest; but that it was also the "Corpus Christi," or spiritual body of Christ, the temple in the walls of which true Christians were the living stones. In order to express this idea, churches were often built, like St. Anne's, lop-sided, so as to remind one of Christ's body hanging on the Cross, with His head inclined to one side.

In the southern, or right-hand aisle, is a broad flight of steps leading down to chambers, or crypts, said to have been the apartments in which the parents of the Virgin dwelt, and where she was born. We need not either visit or describe them, for many of the Romanists themselves doubt the genuineness of these churches, and a fierce paper-war has been waged by the Franciscans against the "White Fathers," who own the church of St. Anne. They have, as it would appear, materially enlarged the chambers, besides adding new ones "for the edification of the faithful," i.e., of the credulous.

CHAPTER XXIII.

EFORE leaving the precincts of St. Anne's Church and the modern seminary adjoining it, a few further remarks on the history of the place may not be deemed superfluous. From Moslem writers, such as Abul Feda, we learn that before the Crusaders took Jerusalem it had already become a Moslem "dar el 'ilm," or house of learning, but that "when the Franks took Jerusalem, it was once again turned into a church." A Benedictine Sisterhood was then installed in the adjoining convent, and St. Anne's Abbey rose to great importance in the days of Baldwin I., who compelled his wife Arda, an Armenian princess, to take the veil there. Not long afterward, the convent of St. Anne had the honour of receiving a princess of the blood-royal, Ivette, the daughter of Baldwin II., who afterward became abbess of the convent of St. Lazarus at Bethany, the modern El Azariyeh, a wretched little Moslem village built amongst the ruins, and with the materials of the said convent. When the Crusaders were turned out of Jerusalem, Saladin, as we have noticed in the preceding chapter, again turned the church into a Mohammedan school.

Leaving this interesting spot, we continue our walk along the street leading westward. After passing an archway thrown across the street, and generally sheltering a group of coffee-drinkers and smokers from sun or rain, we cross a street leading to Bab Hytta, one of the northern entrances to the Temple-area. Illustration 124 gives a glimpse of the Dome of the Rock from this gateway. We do not turn aside to gaze at it, but still proceed westward. The Saracenic buildings bordering the street on our left are of later date than the Crusading era, for we notice, built into the lower courses here and there, many stones with the peculiar and characteristic Crusading diagonal dressing and "masons' marks."

"Masons' marks," of which there is an endless variety, are found on 12th and 13th century buildings not only in Palestine, but also, it is said, on many edifices, such as churches, etc., of the same period in different parts of Europe, including Great

Britain and Ireland. The first writer to notice the existence of such interesting marks on buildings at Jerusalem was the Franciscan Morone da Maleo, in 1669. Of late years they have attracted a great deal of notice and study from antiquarians. It is supposed that they are the "hall-marks" of various guilds of masons and stone-cutters who travelled from country to country in order to put up important buildings, in the same way in

(124) Dome of the Rock from Bab Hytta.

which, when Christ Church, Jerusalem, had to be built nearly sixty years ago, it was necessary, there being then no competent workmen on the spot, to bring stone-cutters from Malta. Thus history repeats itself.

Immediately in front of us, another heavy arch bestrides the street, throwing a very deep shadow; and just before we reach it, we notice (illustration 125) a remarkable ruined minaret

or mosque-tower on the right-hand side. This is often pointed out to tourists as "the tower of Antonia." As a matter of fact, it is very likely that the seven courses of massive masonry forming its lower portion, really are a relic of that famous fortress, part of the site of which is occupied by the Turkish barracks at the N.W. corner of the Temple-area. A few minutes

(125) Tower of Antonia.

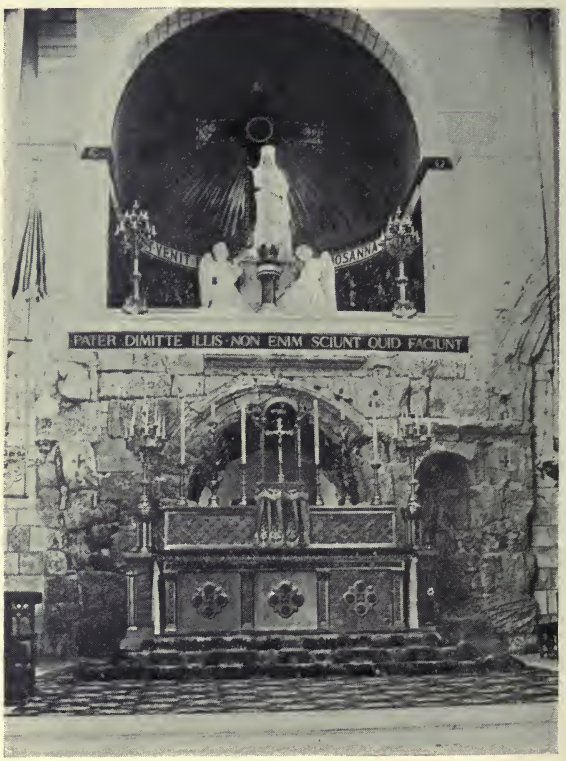
after passing this arch and minaret we have on our left the said barracks, the court-yard of which, once the site of the chapel of the Crowning with Thorns, now long since destroyed, may be considered as the starting-point of the Via Dolorosa. On our right, the recently restored Franciscan chapel and convent of the Flagellation of Christ, which is worth visiting, because here there has been laid bare during recent years a considerable

portion of massive Roman pavement like that which we have already noticed in other parts of the city. The stones are grooved in order to prevent horses slipping. This pavement, which some suppose to be remains of the Gabbatha of St. John xix. 13, is formed of great slabs of limestone from three to four feet square and almost a foot thick. It extends southward for some distance, a continuation of it having been discovered under the adjacent nunnery of the Ecce Homo, and also beyond that under the Greek convent erected in 1906 in connexion with the newly-invented "Prison and Stocks of Christ," of which an account and illustration appeared in the "Jewish Missionary Intelligence" for August, 1906, page 125.

(126) Reconstruction of the Ecce Homo Arch.

The central arch of the Roman gateway (illustration 126), called the "Ecce Homo," from the tradition that it was here that Pilate placed the Saviour in view of the clamouring multitude, saying, "Behold, the man!" has been found by competent investigation to be of later date, having probably been a triumphant gateway built in honour of Hadrian in the 2nd century. The small southern side portal no longer exists, its place being taken by the khan or hospice, for Moslem pilgrims from Hindustan and Central Asia. The corresponding northern one is still preserved, and forms a very picturesque and interesting "reredos" or background to the altar in the nunnery chapel (illustration 127).

In the time of Christ, there was here a remarkable double or twin-pool, which still exists underground, and part of which is shewn in illustration 126. It is inaccessible now, but could still be visited some twenty years ago through an entrance in the cellars of the nunnery. A glimpse of the northern pool can at present only be obtained from a window in the subterranean corridor or gallery running underneath the great pavement in



(127) Altar in the Chapel of Ecce Homo.

the above-mentioned convent of the Flagellation. It still contains a great deal of water, which has percolated through the surrounding soil, and been drained from the rocky declivity of the Bezetha hill to the north of it. That it once received another supply is proved by the existence of a mysterious rock-hewn aqueduct, which runs into it, and has been traced right through the city as far as the rock-cut foundations of the present

city-wall close to the so-called "Cotton Grotto," or "Solomon's Quarries," just east of the Damascus Gate, but no further.

Illustration 128 shews the entrance to the quarries on the left, and, in the lower right-hand corner, the blocked-up end of the said aqueduct, hewn in the rock. The white stones seen in the foreground are taken from the quarry for the clock-tower, which has been built over the Jaffa Gate tower, and is furnished with a timepiece which strikes Oriental time, but has four dials, two of which mark European, and two the Eastern hours of the day. As this description may not

(128) City Wall near Solomon's Quarries.

be intelligible to the general reader, it may not be out of place to remark that in the East the same mode of reckoning the hours of day and night is practically in vogue amongst the natives generally, and for Moslem religious purposes more especially, as was used in New Testament times. The hours are reckoned from sunset, twelve for the night and twelve for the day; sunset at all seasons of the year being at the twelfth hour. It follows therefore that, except at the equinoxes, when day and night are of equal length, 6 o'clock by day or night may fall at any time between 11 o'clock and 1 o'clock a.m. or p.m. Forty years ago few people, except Europeans, had watches or clocks, and the hour of the day or night

was guessed at by looking at the sun, one's own shadow, or the stars. Now watches are common, and there are several public clocks. Besides these there is another ancient and interesting way by which the lapse of time is noted in the Holy City. In ancient Roman households it used to be marked, as we are informed by Sir W. Ramsay in his "Letters to the Seven Churches," page 9, by the sound of a trumpet.

(129) The Via Dolorosa.

"The use of the trumpeter after the Roman fashion to proclaim the lapse of time," says he, "is said to have been kept up until recently in the old imperial city of Goslar, where, in accordance with the more minute accuracy of modern thought and custom, he sounded every quarter of an hour."

This custom, as it is interesting to note, still survives at Jerusalem, where the blast of a Turkish bugler stationed on the roof of the barracks on the site of the Antonia, is every

quarter of an hour answered by another bugler on the ramparts of the citadel close to the Jaffa Gate.

Three points deserve our notice before we leave the Ecce Homo chapel. The first is, that the northern wall is artificially scarped rock, forming, in ancient times part of the counter scarp of the great rock-hewn trench which separated the Antonia from Bezetha to the north of it. This scarp is continued westward as

(130) The House of Veronica.

far as the great Austrian hospice, and in part is honeycombed with artificially hewn chambers in three tiers one above the other, some of which are accessible in the Greek convent above-mentioned, and situated between the Ecce Homo and the hospice. The second point is that during the excavations at the Ecce Homo and the Chapel of the Flagellation, several curious stone stands or pedestals were found. One of these stands in the porch of the Ecce Homo chapel, and one is shewn

standing under the cloister on the left of the picture of the restored arch (illustration 126). These pedestals are supposed to have served as stands for street orators, and also to have been specimens of the kind of stones called "Eben ha Toim" in the Talmud, and on which articles that had been lost in the streets were publicly displayed in order that they might be claimed by their rightful owners. The third point, a very interesting one in connexion with Jewish mission work, is suggested by the Latin inscription seen in illustration 127, "Blessed is He that cometh in the name of the Lord! Hosannah!" and "Father, forgive them, for they know not what they do." The Ecce Homo nunnery is one of the principal institutions in connexion with the Roman Catholic mission for the conversion of the Jews, and was founded by the late Father Marie Alphonse Ratisbonne, himself by birth a Jew, but converted in 1842 to the Roman faith, according to the account given in a little book belonging to the Granville Popular Library series (London: Burns & Oates Limited), by a vision in which the Virgin Mary herself appeared to him whilst on a visit to the church of St. Andrea delle Fratte at Rome. The "Sisters of Zion" resident at the Ecce Homo have schools for day-scholars and boarders, which are attended not only by daughters of Jews but also of Moslems, Greeks and others, who desire for their girls a better education than they could get elsewhere. Many of the nuns who teach in these schools are ladies of rank, several connected with European royalties. They have a sister-institution at Ain Karim. There is also, in connexion with the same mission, a large boys' school outside the walls of Jerusalem.

Leaving the Ecce Homo we proceed on our way along the Via Dolorosa (illustration 129), in which ecclesiastical tradition, not earlier, however, than the fourteenth century (the first allusion to it being in the work of Marinus Sanutus) brought together the scenes of all the historical or legendary events connected with the crucifixion. We ascend by it to the northern end of Christian Street, noticing as we do so the traditional "House of Veronica" (illustration 130) the only one of the various "Stations of the Cross" deserving a passing notice. It is a modern building erected over a basement of the Crusading period. The legend is that St. Veronica, a pious woman, met Christ as He passed her house when going to His death; and, moved with pity, handed Him a napkin with which to wipe His face when covered with blood and sweat. When He handed back the napkin, it was found that the stains had produced a

"true portrait," "Vera icon" of His face. The true facts are that, as already noticed in previous chapters, in the case of the traditions connected with the "Golden Gate," and St. Anne's, we have here also an instance of a linguistic misunderstanding. "St. Veronica's name and existence," says Mr. Benjamin Scott in his "Contrasts and Teachings of the Catacombs" (page 153), "are derived from the words 'Vera icon' (a true likeness) formerly inscribed under pictures which purported to be representations of Christ. These certified copies came in time to be called 'Veronicæ,' and were known by that name to Christian writers. It was not until the fourteenth century that Rome constructed out of legends, based upon the ignorant use of the word 'Veronicæ,' the saintship and history of St. Veronica and established her worship."

The last thing we notice in this chapter is the remarkable building connected with a mosque and minaret at the corner where the Via Dolorosa strikes the northern end of Christian Street.

This building, now called El Khankeh, was the palace of the Latin Patriarch during the Crusading period, and when Jerusalem was taken by the Moslems in 1187, of Saladin himself. The walled-up Gothic portal* close by and in Christian Street, was used by the canons of the Holy Sepulchre, and is connected with a still existing gallery adjoining that church. Within recent years changes have taken place in Christian Street, many of the old buildings having been destroyed and new ones built instead.

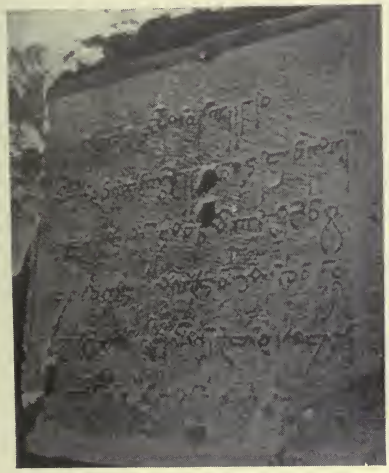
* For illustration of this walled-up portal, see page 56 "Jewish Missionary Intelligence" for 1890, entitled "Street Scene in Jerusalem."

CHAPTER XXIV.

DIRECTLY after passing the Crusading Patriarch's now walled-up entrance to the Church of the Holy Sepulchre, mentioned in the last chapter, we proceed along the northern portion of Christian Street. It is in part arched over, forming a bazaar in which, besides the groceries, wax candles, beads, pictures, and other articles displayed for the use of pilgrims, there may be noticed, on the left-hand side, the entrance to a little, dark, but white-washed chamber, with a prayer-niche or Mihrab in its southern wall, and sometimes a bit of ragged and dirty matting spread in front of the latter, shewing that it is a Moslem house of prayer. This small, and, as a rule, seldom used little mosque, which is often utilized as a lumber-room for storing away empty packing-cases belonging to the shopkeepers close by, is said to have been built by Omar. It was once famous, as is testified by various Moslem writers, for its connexion with a legend reminding one of the story of the brazen serpent; it may possibly contain a reminiscence of it, and perhaps also of the cities of refuge. I shall quote it as given in the pages of Mejr ed-din (A.D. 1495), vol. I. pages 112, 113, Cairo edition. "El Hafiz ben Asakir said, 'I have read in an ancient book that in Beit el Makdas were great and deadly serpents, but that Allah privileged his worshippers by granting them a mesjid (place of worship, i.e., mosque) on the road which was taken by Omar bin el Khattab, with whom Allah was pleased, from a church there which is known as the dunghill, and there are two great stone pipes upon the heads (capitals) on which are the images of serpents; and it is said that they are a charm against them, for if a serpent stings a man in Beit el Makdas, it does him no harm, but if he goes out of Beit el Makdas, even though it be only for the distance of one span, he will die instantly. The remedy against this is that he remains in Beit el Makdas for three hundred and sixty days, for if he goes out before that time, even though only one day be lacking for the completion of the term, he will perish. This is also mentioned by El Herowee in his book of 'Places to be visited,' etc."

Though I have often visited this little mosque I have never

seen any trace of these wonderful hollow talismanic pillars or pipes, the use of which is so vaguely mentioned, but I suspect that the legend may have risen from the existence, in a vault a little distance further north, but on the same side of the street, of two old columns with Corinthian capitals—old materials which have been re-used in mediæval times as ornamental sides to a doorway. The location of this mosque of the serpent's talisman is minutely and accurately described by the Arab historian as, "in Christian Street and close to the Church of the Sepulchre on the west, being on the left-hand side of a person starting from the great staircase, and going toward the Khankeh," or palace of the Latin Patriarch in Crusading times.



(131) Ancient Arabic Inscription.

Arriving at the southern end of the vaulted portion of the street, we now turn sharply to the left, and, having descended some broad steps, we again turn to the left, noticing, however, in the corner on the right-hand side, the entrance to another mosque with a Turkish inscription over the doorway. It is the mosque erected or restored about 1858 by orders of the then reigning Sultan Abdul Mejid, on the site wrongly said by the Moslem tradition to be that where Omar prayed, on the staircase leading to the Church of the Sepulchre, when the city was first surrendered to the Moslems in A.D. 637. The tradition is wrong, because at that time the entrance to the Church of the Sepulchre was from the east, close to where the Khan ez Zeit market now is, and, as a matter of fact, just here there was found, about

fifteen years ago, the ancient Arabic inscription belonging to the mosque commemorating Omar's act of worship. Since we began these "Walks" there has been discovered, only a few feet distant from the spot where this inscription (illustration 131) was found, the remains of the great eastern gateway belonging to the famous buildings of Constantine on the supposed site of the Holy Sepulchre.

The following is a translation of the inscription: "In the name of God, the Merciful, the Compassionate. The command has gone forth from the exalted Majesty that this mesjid (mosque) is to be well guarded and kept in good repair, and that no one protected by us (that is, either Christians or Jews)

(132) Excavations of St. Maria Latina.

shall be allowed to enter under the pretext that he wishes to swear a legal oath there, or with any other object. Let great care be taken that this order be not contravened, and that the regulations laid down in this matter be obeyed. May this be the will of Allah." See also Palestine Exploration Fund "Quarterly Statement" for April, 1898.

However, the mosque restored by Abdul Mejid, and its *minaret to the south of the present Church of the Sepulchre,

* This minaret was built A.H. 870=A.D. 1465—6. The other, close to the Khankeh, was erected A.H. 820=A.D. 1417—18. Christians were greatly annoyed because it overtopped the Church of the Sepulchre, and they offered a great sum of money to the builder, Sheikh Barhan ed din bin Ghanem, to induce him to abandon his design. He, however, refused, and then, as Moslems say, Mohammed appeared in a dream to a man whom he directed to salute Ibn Ghanem in his name, and assure him of his intercession at the Day of Judgment, as a reward for his having built this minaret above the heads of the infidels.

and forming a pair with that towering above the Khankeh, is now generally known as "El Omariyeh," or place of Omar. There is another mosque of Omar (not the Dome of the Rock, which is often erroneously called by that name) in the Temple-area, which we are now on our way to visit.

Descending the broad staircase which leads down into the great court-yard, outside the Church of the Sepulchre, we pass

(133) Entrance to the Cotton Merchants' Bazaar.

through it into the street running along the north of the Muristan. On our left is the great convent and hospice of Abraham, which we have already visited, the basement of which is built over a huge cistern, one hundred feet long, fifty broad, and as many deep. Two rows, containing each eight great columns, support the vaulted barrel-roof. When empty, and lit up with magnesium wire, as I saw it when cleaned out after its discovery, it looks

like a great deserted cathedral, dismantled and stripped of all accessories. At the time it was found there was great jubilation amongst those who upheld the claims of the traditional Holy Sepulchre, and pointed to it as a fragment of the trench which ran along the second wall of Jerusalem in Christ's time. Since then, however, another discovery, namely that the Muristan and the new German church, consecrated by the Emperor William during his visit to Jerusalem, are built over a broad and very

(134) Staircase from Cotton Bazaar to Temple Area.

deep, though now filled-up valley, the "Maktash" of Zephaniah i. 11; and that the great cistern is not altogether rock-cut, but built in the accumulated débris, has disproved the theory. It is of Byzantine origin, and now generally attributed to Constantine. It is accessible to visitors who are willing to pay a baksheesh to the porter at Abraham's convent, and is really worth a visit.

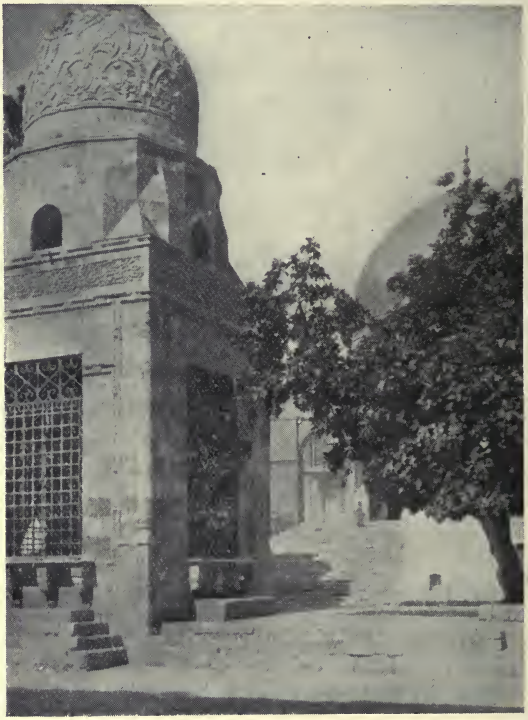
As I do not remember whether, when we passed this way before, I mentioned the fact of the discovery at a considerable depth from the surface, of a great and very ancient wall running east and west deep below the site of the German church, I now furnish an illustration (132) of the same taken from Dr. Merrill's work on "Ancient Jerusalem," page 297. In the background of the picture are seen the line of shops forming the basement of the convent of Abraham above-mentioned. This wall was found during the diggings in order to lay the foundations of the Emperor William's church on the site of the mediæval St. Maria Latina.

European visitors desirous of seeing the Temple-area must be accompanied by a Consular cawass, who in his turn calls on his way with the party at the Serai, or Government house. This about thirty years ago was still located close to the military barracks, on the site of the Antonia, but is at present installed in the back-rooms and courts of a very interesting Saracenic building situated on the eastern slope of the Acra hill, and sometimes spoken of as Helena's hospital, whilst some authorities have even gone so far as to suggest that it is the splendid hospital erected by the orders of Gregory the Great of Rome (A.D. 590—604) for the reception of pilgrims. The architecture of the great edifice, however, is in the best Saracenic style, and we are expressly told by Mejr ed-din that it was erected by a very wealthy and charitable lady named "Sitt Tonshok." Her tomb is shewn on the opposite side of the street to the richly decorated northern façade of the imposing palace the date of which is A.H. 794, i.e., A.D. 1391—2.

The street here is unfortunately so very narrow that it has not been possible for me to bring the camera to bear on this noteworthy specimen of Eastern builders' craft. In an old ruined building adjoining is a Mohammedan public kitchen, established, it is said, by another ancient Moslem lady, the name of whom was given me as "Haski Sultana,"* for the daily relief of the poor. The "sportula" is still doled out every day, and the enormous cauldrons in which the food is prepared rival the capacious porridge-pot of Guy of Warwick. This charity, which is superintended by the government, is maintained by the revenues of various houses in the city, and the village of Beit Jala, near Bethlehem, is its property. It and the handsome structure close by, are known as Et Tekiyeh, i.e., the hospice or hospital.

* Since the above was written, the writer has learnt that this person was Roxelana, the favourite Sultana of Suleiman II.

From the government offices, a short though winding street brings us to the western entrance of the old cotton bazaar (illustration 133). It is a remarkable structure about three hundred feet long and fifty or sixty broad. Its outer shell is formed of large bevelled stones apparently belonging to some important building of the Græco-Roman period. The interior consists of a great tunnel-like passage with shops, and adjoining chambers built in Saracenic style. An Arabic inscription, flanked



(135) Saracenic Fountain.

by goblets which seem to have been the armorial bearings of the same Emir Tunguz, who constructed the Mekhkemeh building, shews that he had a hand in the construction of one of the two Turkish baths occupying some of the chambers in its southern side. One of these baths is noteworthy, because connected with a very deep draw-well, at the bottom of which, 86 feet below its mouth, is the entrance to a remarkable rocky chamber and passage 128 feet long, supposed to belong to the Roman period.

At the end of this is a small spring of brackish water, from which the bath is supplied, but which sometimes fails in years of excessive drought. In the outer-room of the bath is an ornamental fountain, to form which an elaborately carved circular marble basin, evidently once a baptismal font, has been utilised.

Except as an approach to the Temple-area the bazaar of the cotton-merchants is now deserted, and the rows of shops on either side of the great passage-way are now filled to their ceilings with the accumulated rubbish of centuries. Before the overland caravan-trade from India by way of Bussorah, Baghdad, and Mosul declined, as a result of the discovery of the sea-route round the Cape of Good Hope in 1497—8, the muslins, calicoes of Mosul and Calcutta, and the silks of the further east, used to be displayed here by Oriental traffickers. When the approaching visit of the Emperor William was announced, early in 1897, to the municipality of Jerusalem, that body of sages, after due deliberation, decided that the Imperial eyes must on no account be offended by the sight of so much dirt, and therefore, as they found that it would be cheaper to hide than to remove it, they had wooden doors put to the shops in order to conceal their contents. Since then, however, several of the doors have broken down and the shame behind is only too apparent. By the steps (illustration 134) leading up to the doorway at the further end, we enter the sunlit Temple-precincts or Haram Area, with its Saracenic domes, fountains (illustration 135), and tree-shaded mastabehs or platforms for prayer. See! that imposing staircase right in front of us, with cypress trees shading its feet, a Saracenic colonnade at its top, and the great Dome of the Rock in the background, occupy the actual site of the Holy of Holies in the Jewish temple.

CHAPTER XXV.

THE Bab el Kattanin (illustration 136) by which we emerge from the gloom of the deserted Cotton Bazaar, occupies, together with the Bab el Mathara, a few steps to the south of it, a central position amongst the eight gates on the western side of the present Temple-area or Haram enclosure. I need not trouble the reader with the names of the other gates on this side, or of the three along the northern. On the eastern and southern sides there are none open at present, and we noticed them walled up when we passed along the outside of the city and the Haram. The Bab el Kattanin is a very fair specimen of a Saracenic gateway, with the characteristic pendentives or stalactite ornaments and parti-coloured stone-work. It is not certain by whom it was built, but Arab authors record its having been repaired A.H. 737=A.D. 1336—7, by Sultan Melik en Nasr Mohammed Kelaun. Because of its ornate character it was at one time supposed (like the Golden Gate at another), to have been the "Beautiful Gate" of Acts iii. 2. To the right and left, that is northward and southward, there stretch, over the space occupied in Herod's temple by the double aisles of his western cloisters, a series of heavy Saracenic arcades or single cloisters resting on massive piers (illustration 140), the spaces between which have in several places been walled up in order to form chambers. Just south of Bab el Mathara the continuity of these arches is interrupted by the projection into the area, of the Saracenic College, "Medresset el Ashrafiyeh," the handsome portico to which is shewn in illustration 137, its date being A.H. 888=A.D. 1483. It was in course of erection when Felix Fabri visited Jerusalem.

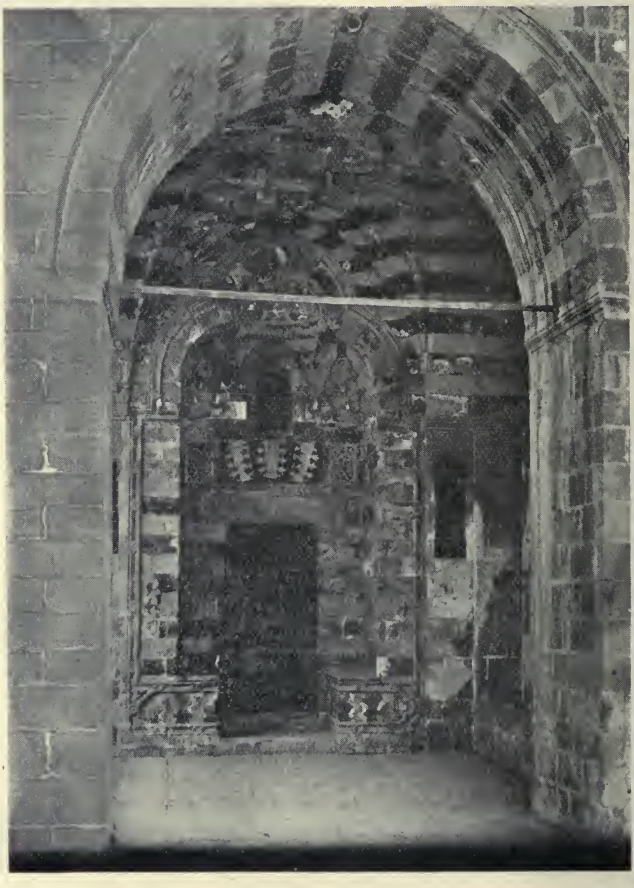
South of it, and next in order, comes the Bab es Silsileh, described and illustrated in former chapters, and from that point the Saracenic cloisters again continue southward as far as the Bab el Magharibeh, between the Jews' Wailing Place and Robinson's Arch. From the walled-up cloisters, just before we reach the Bab el Magharibeh, a winding staircase leads down into a remarkable subterranean chamber with a massive vault of the Herodian period forming its roof. The ancient floor is hidden

by many feet of débris, for this is an ancient gate-passage leading inward from one of the old Jewish temple gateways of our Lord's time. In fact, the huge lintel is still visible just above ground in a recess on the west; it is on the other side of the lintel which we previously mentioned as existing

(136) Bab el Kattanin.

south of the Wailing Place, and known as "Barclay's Gate." Few Europeans of the present generation have ever visited this underground chamber, which is called by Moslems the Mosque of El Borak, because here one is shewn the iron ring to which Gabriel is said to have secured that marvellous human-headed and winged creature when Mohammed made his fabulous night-

journey from Mecca to Jerusalem. It is true that 400 years ago, as Arab writers attest, the place where the celestial beast Borak was tied up was shewn further north, at Bab en Nazir, but what does tradition care for the records of historians? Is it not enough that the place was in the Haram, and has not a Moslem



(137) Porch of Medresset el Ashrafiyeh.

artist left an old picture of the event? And is not the "Kubbet el Miraj" on the Mosque platform, the place whence Mohammed ascended to Heaven? (illustration 138). Christian antiquaries indeed assert that the latter, which was repaired by the Emir Isfehsalan Uzz-ed-din, son of Amru Othman, Governor of Jerusalem in A.H. 596=A.D. 1199—1200, was in times previous to

that, the baptistery of the Christian Church which occupied the site of the Dome of the Rock.

The present western cloisters form the basement of a line of Saracenic buildings, former schools, the endowments of which have long since lapsed, leaving the houses themselves to be used as dwellings for people now connected with the

(138) Dome of Mohammed's Ascension.

Haram. In Herod's Temple there were no such buildings forming a second story to the cloisters. Instead of the pointed arches springing from heavy quadrangular piers we must imagine long double aisles with a flat cedar roof, resting on slender marble Corinthian columns about thirty-seven feet high, and running all round the Temple enclosure, the outer row of columns resting on the city-wall as is shewn in illustration

139. In illustration 139 we have the southern and western sides portrayed, namely, 1. Triple Gate.—2. Double Gate.—3. Robinson's Arch and Gate above.—4. Barclay's Gate, south of Wailing Place.—5. Wilson's Arch and Gate above.—6. Northernmost Gate, now a cistern under "Sebil Kayet Bey."

Bearing in mind that there were no buildings above the cloisters, we can now recall vividly one of the terrible scenes that took place along this part of the Temple-area in A.D. 70. It was July 27th. The Romans had, three weeks previously,

(139) Model of Herod's Temple, by Mr. Tenz.

obtained possession of the Antonia, occupying the top of the great artificially isolated rock on which the dark Turkish barracks and minaret, seen in illustration 140, now stand dominating the Temple-area at its north-west corner. The cloisters connecting the Fortress with the Temple had been purposely set on fire by the Jews, in order to prevent the enemy using them to reach the Sanctuary-courts. Part of the northern cloisters had also been burnt down by Roman fire. The troops of Titus now attacked the northern end of the western cloisters at a spot close to the site of the present Bab en Nazir and fierce fighting ensued; when, suddenly, as if panic-stricken, the defenders clambered down off the cedar-roof. In the ardour of the fight a

large number of their assailants, applying ladders, climbed to the deserted coign of vantage and then prepared to descend into the courts of the Temple. Suddenly flames, issuing from below, burst out all around them. Too late came the discovery that they had been led into becoming the rash victims of a stratagem of war. The space inside the cloisters had, unknown to them, been some time previously, and in pursuance of a deliberate plan, filled with combustibles now on fire. This was the secret of the defenders' well-feigned panic. One man excepted, the Romans on the roof all perished by fire or sword. Was not suicide considered by the Romans the approved way for desperate men to end their lives? The one who escaped from the frightful situation was Artorius. His ruse is thus described:—

(140) Saracenic Arches in Haram Enclosure.

"When he had with a loud voice called to him Lucius, one of his fellow-soldiers that lay with him in the same tent, he said to him, 'I do leave thee heir of all I have, if thou wilt come and receive me.' Upon this he came running to receive him readily; Artorius then threw himself down upon him" (who stood about forty feet below), "whilst he that received him was dashed so violently against the pavement by the other's weight, that he died immediately." It was but one small incident in a terrible tragedy, but we can realize the scene vividly as we stand looking at these Arab cloisters. The fire then destroyed Herod's Temple as far as John's tower, which stood probably close to the present Bab es Silsileh. The leap of Artorius took place somewhere close to the present Bab en Nazir. The approximate locality is indicated by the crosses x. x. in illustration 140, and

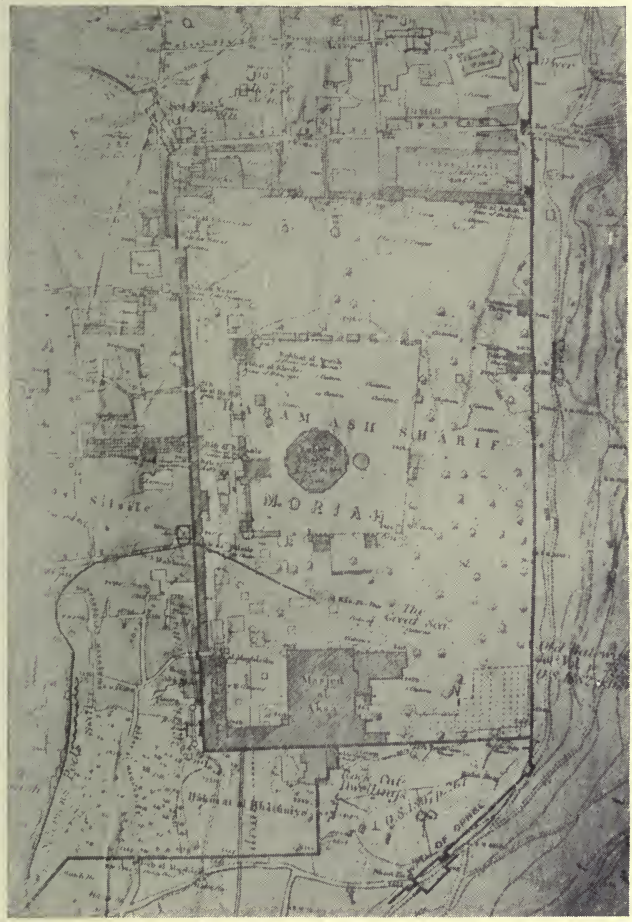
beyond the modern "mastabeh" and the "mihrab," the back of which is seen close to the fourth open arch in the Arab cloister.

The Temple in our Lord's time had four gates on the west. The exact position of these is well ascertained. The remains

(141) Drinking Fountain of Kayet Bey.

of three at least still exist, though they are not all accessible at present. Beginning from the south we have first of all the approach over Robinson's Arch, then the remains of Barclay's Gate, and then the gate which once occupied the site of the Bab es Silsileh, built over Wilson's Arch. Last and northernmost of all, though like Barclay's Gate at a level

considerably lower than the floor of the Temple-area, is a great gate-passage, now inaccessible because it has been blocked up at either end and turned into a huge cistern which has been found to reach right through the western wall of the Temple-area. The position of this is indicated above, by



(142) Plan of the Haram Area.

that of the picturesque Saracenic sebil, or drinking fountain of Kayet Bey (illustration 141) erected A.D. 1445, by the same Egyptian ruler whose mosque at Cairo (built about A.D. 1475) is generally acknowledged to be one of the finest remaining specimens of the Saracenic architecture of the 15th century. The dome of the sebil is artistically ornamented with arabesques in

relief as seen in the illustration. This precise knowledge of the exact position of the gates of the "Outer Temple" is of course of the greatest help in determining the approximate situation of other buildings that once existed inside the enclosure, but of which no trace remains nowadays. Illustration 142 is a plan of the Haram Area and its surroundings, copied from the Palestine Exploration map, which may be consulted for the various sites.

CHAPTER XXVI.

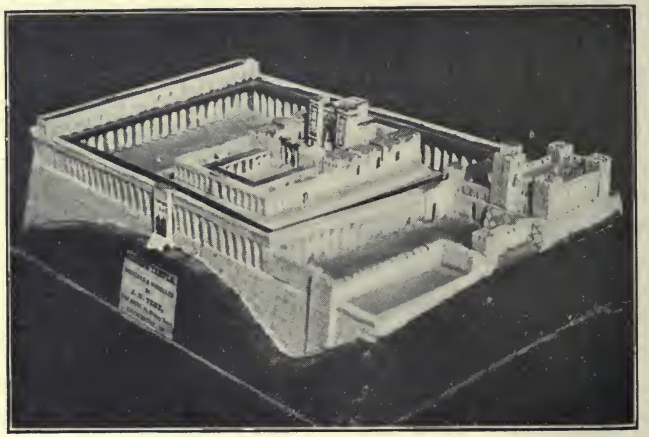
UR present knowledge of the exact positions in which the Gates of the ancient Temple stood—and where some and the remains of others still exist in the great "peribolos," or enclosure-wall of the Haram Area (a mighty and ancient monument of which, strange to say, Josephus has no mention)—makes it a comparatively easy task to locate, and with the help of the two descriptions of the Sanctuary given in the pages of the Jewish historian ("Antiq." xv. 11; and "Wars" v. 5), as well as the detailed account furnished by the Mishnic treatise, "Middoth," to re-construct the Temple as restored by Herod on the lines of that built by Nehemiah, who erected his on the same foundations which had supported Solomon's. The result of study and exploration, therefore, enables us to point out on the plan of the "Haram esh Sharif" the approximate positions of the different parts of the famous edifice.

Till about thirty years ago, although all authorities were unanimously agreed that the Jewish Temple stood somewhere within the great enclosure, yet there was a considerable difference of opinion as to the exact site it occupied. Some placed it in the south-eastern corner, others elsewhere, whilst some believed that the Holy of Holies stood on the remarkable perforated Rock from which the "Kubbet es Sakkhrah" or "Dome of the Rock" takes its name—though Europeans often misname it "the Mosque of Omar." And there were not a few who believed the said Rock to have been the foundation of the great Altar of Burnt-Offering, and these recognized that the curious bore through the rock into the cave underneath was connected with the cesspool which is known to have existed under the Altar. This served as the entrance to the canal through which the blood of the victims, mixed with the water that had been used for ablutions, passed out into the Kedron. (See "Middoth," with the commentary of R. Bartenora, P. E. F. "Quarterly Statement," for April, 1887, page 118, and 2 footnote 15).

At the present day this is the prevalent view, and one great argument in its favour is, that if in attempted reconstructions the Holy of Holies be placed on the Rock, it is found that there is

too much space to the west and too little to the east for the buildings, whereas if the Altar be placed on the Rock over the cave, the different parts of the Temple fit into position and to the natural lie of the ground. This proof has become actual demonstration in the celebrated models made by the late Dr. Schick, Mr. Tenz (illustration 143), and other students of this interesting subject. Illustration 143 gives a view of the eastern and northern sides of the Temple.

Bearing these facts in mind we will now proceed on our visit to the different parts of the Haram, and the kind reader will not be incredulous when we state that such a Herodian building stood here or such another, there. Illustration 144 is a



(143) Model of Herod's Temple.

view of the Area from the minaret at its south-west corner, looking north-east. At the left-hand side we have, in the background, the barracks and minaret on the site of Antonia, on the right-hand the slopes of Mount Scopus, and in the middle the beautiful Dome of the Rock, in the centre of the great platform, which coincides in position, and approximately in dimensions, with that on which stood the group of buildings technically known as "the Inner Temple," and comprising the Holy House, with special edifices north and south, and the Women's Court to the east of it. On the left we look along the west side of the Area northward.

Illustration 145 is a general view from a point exactly opposite to the preceding, and looking south-east. Taken from

an elevated point at the north-western corner, it shews the western half of the northern side of the platform, with an arcade at the extreme left and another at the top of the great staircase at the north-western corner of the platform. These stairs to the platform, of which there are three on the western side, two on its northern, one on the eastern, and two on its southern side, were built or restored by various Saracenic Emirs and Sultans. Each has an arcade at its top, constructed of old materials. These arcades (illustration 146 shews part of that seen at the top of the stairs in the centre of illus-

(144) View of Haram Area, looking North-East.

tration 145), are popularly known as "El Mawazin" or "the Balances," because of the belief that from them will be suspended the scales in which will be weighed the souls of those who have, at the Day of Judgment, safely crossed the terrible bridge "Es Sirat" which, constructed of one single horse-hair, will stretch across the Kedron from the top of the minaret on Olivet to the projecting column known as "Mohammed's Judgment-Seat." "Then," to use the very language of a Moslem muleteer with whom the writer travelled sixteen years ago, "every believer will have a palace given to him for his very own, containing every sort of delight, and if he desire to converse with any of his former relatives on

earth, the palace will, of its own accord, move till it approach that of the person its owner wishes to interview. The believers will speak to each other from the windows of their respective mansions, after which each palace will, of its own accord, return to its appointed station."

To return to the staircase in illustration 145. The tiny dome, supported on slender marble columns on the corner of the wall above the foot of the staircase, is called the "Kubbet El Khudr," or dome of Elijah—St. George—Phinehas, the son of Eleazar the high-priest, who is conceived of as an ancient saint, who, having

(145) View of Haram Area, looking South-East.

discovered and drunk of the fountain of eternal youth, never dies, but appears from time to time as a sort of personification of retributive providence, in order to right and protect the helpless and wronged, and to punish evil-doers. The row of small domed buildings along the northern side of the platform are used for lodgings, for Mosque-servants, etc. Just behind one of them is seen the small cupola of the "Kubbet El Arwah," or Dome of the Spirits, where the ghosts of departed Moslem saints assemble for worship, according to popular belief, at night-time. It is interesting because its floor is formed of the polished rock. We have over forty observations for rock levels within the Temple-area, and these shew that to the north of the Dome of the Rock there was a naturally fairly levelled

rock-floor, which would be admirably suited for an oriental threshing-floor such as was that of Ornan or Araunah (2 Sam. xxiv. 18—25; 1 Chron. xxi. 18—28). Besides this, the locality just above the north-western staircase, the "Kubbet El Khudr," and the "Kubbet El Arwah," is interesting because hereabouts, in the time of Herod's temple, was situated the "Beth Moked," or "House of the Hearth," so-called because of the fires which were kept burning in order to enable the bare-footed priests to warm themselves. We must imagine a great vaulted apartment, on either side of which, and projecting from the wall, was a double row of stone benches, forming steps one above the other,

(146) Arcades or Balances, at North-West Corner.

and serving as bedsteads on which the elders of the house of the fathers slept on pillows or mattresses—whilst all night long the priests kept their guard of honour.

Four small rooms opened into this central guard-room. In the south-western room were kept the lambs selected for the morning sacrifice; the south-eastern was used for making the shew-bread; the north-eastern was an office called "the chamber of seals." Here sat the overseer whose duty it was to receive the money from those who needed fine flour for the meat offering and wine for the drink offering, and, who received, in exchange for their cash, a seal or voucher, which they had to present to the person who supplied these things. In this "office or chamber of seals" were also preserved the stones of

the Altar that had been desecrated by Antiochus Epiphanes, who sacrificed a sow upon it (2 Maccabees x. 3).

The fourth or north-western chamber communicated with the subterranean sacerdotal bath-room, and this again with an underground passage by which priests who had incurred ceremonial defilement could, after bathing, leave the Temple-precincts unseen.

One of the curious things discovered hereabouts, during the examination of the huge rock-cut cisterns with which this part of the great platform is honey-combed, is, that one of these,

(147) Arcade and Marble Pulpit, on Site of Water Gate.

situated under the spot where part of the Beth Moked stood, shews by its remarkable shape that it probably was part of this very same bath. A little distance east of it is another, that in its present condition, is a portion of an ancient tunnel which probably was the very same underground passage by which the defiled priests reached the gate called "Tadi," or obscurity. This cistern is 130 feet long, twenty-four wide, and eighteen deep. It runs northward, pointing underground in the direction of the present northern gate of the Haram Area. This gate, by a curious coincidence—perhaps the survival of some tradition about the gate Tadi—is known as "Bab el 'Atm," or Gate of Darkness. In the background, in the centre of illustration 145, we have the Dome of the Rock

viewed from the north, and shewing its northern entrance called "the Gate of Paradise," because, during the middle ages, there was a garden belonging to the Convent of the Canons of the Temple north of the great platform. East of the Dome of the Rock, i.e., left of the photograph, is the much smaller "Kubbet es Silsileh," occupying approximately the position of the Gate of Nicanor, east of the Altar, and between the

(148) Dome of the Rock from the South-East.

Court of the Women and that of Israel. West of the Sakkhrah, and behind the low square-domed building close to the north-west "Balances," we see the cupola of Mohammed's Ascent. Beyond this is the arcade at the top of the staircase, of which illustrations have already been shewn, as occupying on the plan the site of the Holy of Holies. In the background, between a cypress tree, close to the west of the Dome of the Rock and the south-eastern minaret, we see the buildings of the Aksa. The larger minaret on the right marks the position of Bab es Silsileh, etc.

Before closing this description of illustration 145 it may be well to remark that extending eastward from the Beth Moked, on a site in line with the Kubbet el Arwah and the arcade west of it, and reaching to the western limits of the Women's Court, we must picture, in our mind's eye, a series of other houses which stood here in our Lord's time. These were the Corban Gate by which the victims for sacrifice were brought into the Temple, the Gate Nitsots, with adjacent magazines for salt, which had to be offered with every offering (compare Lev. ii. 13; Numbers xviii. 19; St. Mark ix. 50; Col. iv. 6); the room where the insides of the sacrifices were washed; and the house Parbah, with a special bath-room, used by the High-priest on the Day of Atonement. Over the gate Nitsots was a verandah or balcony where young priests kept watch, a guard of Levites being stationed below. Inside the row of chambers, and looking southward, ran a line of single cloisters. (Josephus "Wars," v. 2).

A similar row of buildings, but used for different purposes, occupied the southern side of the platform. These were the chambers for wood selected and assorted for the Altar, Abtines; the draw-well room; and, more especially, the great Liscath ha Gazith, of which more hereafter. Between these chambers came the southern gates of the Inner Temple, named respectively—"Of Flames," "Of First-things," and the "Water Gate." The position of the last (illustration 147), coincided practically with that of the arcade and marble pulpit erected by the Cadi Barhan ed Din in the 16th century, with old materials taken from Christian churches. Amongst other carvings and ornaments in marble there are the remains of a mermaid, purposely mutilated by iconoclastic Moslems. In illustration 148 we have a view of the Dome of the Rock from the south-east, shewing in the foreground the arcade or "balances" next in order to that shewn in illustration 147, with a great "Mastabah," or prayer platform in front of it. In the interval between the two arcades probably stood the Liscath ha Gazith, or Great Hall of Paved Stones, where the sessions of the great Sanhedrin sat, and where St. Peter and St. John (Acts iv. 1—21; v. 21—41) made, like St. Stephen some time later (Acts vi. 12—vii. 57), their defence before the high tribunal.

This great hall stretched east and west. A line on the marble pavement shewed the limit, north of which was a part of the Court of the Priests, within which none but kings of the house of David might sit. South of the line, and at the western end

of the great apartment, were the seats for the judges. The eastern part of the chamber was in daily use, for here, in the early morning, the priests assembled, in order that their special shares in the ministerial work for the day might be apportioned by lot, "which assigned to each his function. Four times it was resorted to: twice before, and twice after the Temple gates were opened." (Edersheim, "Life of Jesus," page 134). Clothed in white the priests trooped in and stood in a row, with hands uplifted and fingers extended, awaiting the superintending officer's announcement of the number of the lot, and his touching at random the head of some individual priest, in order to indicate that there the counting of fingers was to begin. (See Lightfoot's Horæ Hebraicæ "Prospect of the Temple," etc.) The lot for the designation of those who were to trim the golden candlestick and prepare the golden altar of incense took place at the second time of assembling, when it was scarcely daybreak. As we look at the view shewn in this illustration, we cannot help thinking, not only of the two apostles and the first Christian martyr, but also of Zechariah, the father of St. John the Baptist and his wonderful vision.

CHAPTER XXVII.

IMILAR causes produce similar results all the world over. Hence it not infrequently happens, in Palestine and the East at any rate, that history repeats itself though under modified conditions. Having in a former chapter cursorily surveyed the great platform in the Temple-area, we now proceed to visit the remarkable and beautiful building occupying nearly its centre. We are reminded that when he gave orders for its erection in A.D. 684, Abd el Malik ibn Merwan, the ninth Caliph or successor of Mohammed, and the fifth of the Dynasty of Omawiyeh, whether he was conscious of the fact or not, was really following a policy similar to that of Jeroboam the son of Nebat, who, 1600 years previously, had set up a new sanctuary to prevent Israelites from making pilgrimage to Jerusalem. Yet so it was, though now with Jerusalem as the attraction, designed to prevent Moslems from visiting Mecca. The reason of Abd el Malik was that for some eight years the Moslem world had been distracted by factions and petty quarrels, and the people of Mecca and Medina rising in rebellion against the authority of the lawful Khalifeh, had proclaimed Abdallah ibn Zobeir their spiritual and temporal head; and despite the efforts of Yezid and Mo'awujah to suppress the insurrection, the rival commander of the faithful had succeeded in making his authority acknowledged not only at Mecca but throughout Arabia, Egypt and the other African provinces. Trembling for his own rule, and in order to divert Moslem pilgrims from visiting Mecca and becoming tainted by Ibn Zobeir's religious and political influence, Abd el Malik conceived the plan of diverting their minds and inducing them to make the pilgrimage to Jerusalem instead.

The task was not a difficult one. El Kûds is frequently mentioned in the Koran, and closely connected with Scriptural events which Mohammed had taught as part and parcel of his own creed. Lastly, his night-journey, to which reference has been made in former chapters, from Mecca to the Holy Rock at Jerusalem, and thence through the seven heavens—these were all points which appealed directly to the mind of

Islamiyeh. Added to these was the charm of novelty sanctioned by antiquity, so that we need not be surprised that Abd el Malik's appeal to his subjects was enthusiastically responded to, or that letters of approval and congratulation should have been addressed to him from all quarters.

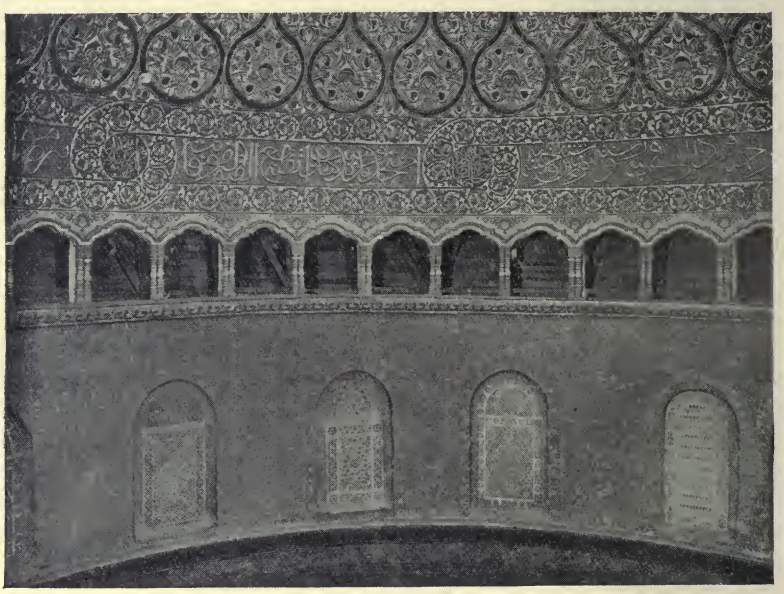
Having assembled a number of skilled artizans and set apart for the work a sum of money equal to the whole revenue of Egypt for seven years, the work was successfully completed in the year 72 A.H.=A.D. 691. This is attested by a magnificent

(149) Arcade at top of Stairs on Site of the Holy of Holies.

and still extant Cufic inscription inside the Dome of the Rock and running all round the outer colonnade within the walls. The name of the original founder has indeed been erased, and that of Abdullah el Mamûn, son of Harûn Er Rashid fraudulently substituted, but the forger has over-reached himself as those of his ilk are wont to do, in having omitted to erase the date as well as the name of "Abd el Malik," and the writing still remains as evidence of the latter's munificence. I need not trouble my readers with the wording. They will find it given at length in Besant and Palmer's "History of Jerusalem" (Bentley and Sons, 1888, pp. 94—96). The best position for seeing it

is inside the western doorway with the afternoon sun shining in over the Arcade at the top of the broad staircase occupying the site on the plan of the Holy of Holies (illustration 149). The minaret seen through one of the arches is that over Bab es Silsileh. The sunshine falling obliquely on to the floor of the Sakkhrah is reflected upward and illuminates, without directly striking, the narrow band of ancient Cufic lettering in mosaic just above the arching of the colonnade inside the building.

The history of the edifice subsequent to its restoration by El



(150) Mosaic Work and Clerestory Windows.

Mamûn is briefly as follows:—The cupola having been destroyed by an earthquake was rebuilt in A.D. 1022 by Ali Daher al 'Izaz the son of the mad Khalifeh El Hakim bi amr Illah, who is worshipped by the Druzes as an incarnation of the Deity. When the Crusaders took Jerusalem they changed the building into a church, called it the "Templum Domini" and established, in close proximity, a body of Canons Regular with a mitred Abbot at their head. The rock in the centre was hewn in order to receive a marble casing on which was erected a high altar. The chippings are said to have been sold by the Christians for their weight in gold to the relic-worshipping people of Sicily

and Constantinople (Besant and Palmer, p. 434). The Crusaders' platform, altar and crosses were demolished when Saladin retook the Holy City in 1187, when the rock was thoroughly cleaned and washed with rose-water and other perfumes, but no amount of cleaning could obliterate the marks of the Frank picks and

(151) The Dome of the Rock and Dome of the Chain.

chisels. They are only too plainly visible, but serve a purpose, some being very conveniently supposed to be foot-prints and finger-marks of the Angel Gabriel. Saladin not only purified the rock. In 1194 he had the whole building restored, as is testified by a still existing inscription in gold letters and divided

into a series of panels, running round the lower inside part of the Dome and just above the clerestory windows (illustration 150). Below these are seen some of the mosaics and mosaic windows in the drum, the former ninth, the latter sixteenth century work. After Saladin's time the Sakkhrah was restored by Mohammed Ibn Kelaûn in 1327, by Suleiman the Magnificent in the sixteenth century, and by the late ruler of Turkey and his immediate predecessors in our own days.

The building (see illustration 151) is an octagon, the angles of which would, if placed in a circle 180 feet in diameter, touch

(152) South Door of Dome of the Rock.

its circumference. Rising from the centre of the roof of this octagon (a roof surrounded by a low parapet or wall)—and borne up on a cylindrical drum, is a great dome or cupola, not quite symmetrical in dimensions, but for that very reason all the more striking. It is 78 feet in diameter, and its summit is 108 feet in height from the pavement outside the edifice. On the very top is a large crescent, the symbol of Islam, supported by a pillar consisting of three globes placed one above the other. It stands twelve feet high. At its base the dome is slightly narrower than it is a little higher up. It is covered with strips of lead. Taken as a whole the eight-sided structure

forming its pedestal, may seem at first sight to be too low to harmonize with the dimensions of the dome, but the impression soon wears off, especially when one beholds it from a distance towering above and elevated by the great platform which itself is, on an average, about twelve feet higher than the surrounding and fairly level court.

At the four cardinal points are doors, overshadowed by porticoes supported by columns that formerly belonged to more ancient buildings. Illustration 152 shews the southern doorway.

(153) Plan of the Haram Area, 1483—4.

Somewhere, a few yards to the left of the upright structure of masonry in front of the door-way, probably stood the great laver or molten sea in the Jewish temple. Underneath, and at the back of the portico, are seen some of the curiously joined and veined marble slabs which case the whole lower part of the great octagon to the height of eighteen feet. To the right, between the first and second pair of columns, and inside a black border, are two smaller slabs which, having been sliced from the same block, shew the same veining. These have been fixed up edge to edge in such a way that a figure is formed somewhat resembling the picture of two birds perched on opposite sides

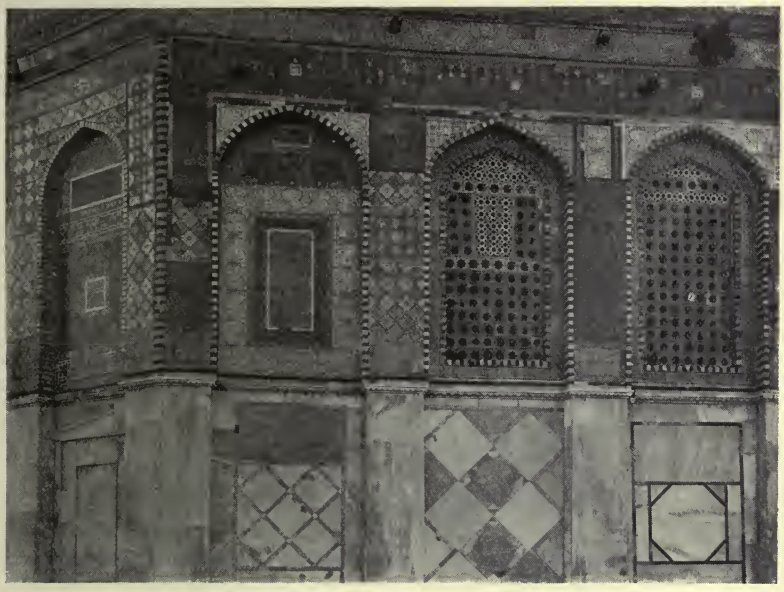
of a vase. According to the current legend, resembling the story told by Mr. Rudyard Kipling about "the Butterfly that stamped," these birds were turned into stone by King Solomon "as a warning to men not to boast, and to women not to encourage them." (See "Tales told in Palestine," page 81; or "Folklore of the Holy Land," page 48). It is supposed by some that at one time an outer corridor or portico, of which those still extant are vestiges, ran round the entire building, but this is unproven. The upper part of the wall above the marble-casing, some of which is ancient material and carved with wreaths, is pierced by a row of pointed windows and faced with earthenware. Before the sixteenth century, as is evident from the representation of the structure given on Breydenbach's map and picture of the Haram Area (illustration 153) the windows were double and the balustrade round the eight-sided roof was ornamented with little arches supported by small columns. These still exist, and may sometimes be seen when the old glazed tiles which cover them fall off, or are otherwise removed. The first and oldest set of tiles was placed here by Suleiman the Magnificent (A.D. 1620—60). They have several times since been restored. Some of the older ones had inscriptions shewing that they were made at Damascus, where however this branch of industry has long ceased to be carried on.*

Illustrations 152 and 154 shew in a general manner the forms and details of the exterior ornamentation, but being monochrome they cannot in the slightest degree reproduce the remarkably beautiful blending of colour in the intricate enamelled arabesques, amongst which wind in interlaced Arabic ornamental lettering, long passages from the Koran, inscribed in white on an azure-blue ground, producing a marvellously beautiful effect.

We make our way to the eastern side of the structure, where (illustration 151) there is what seems, except that its sides are open all round, a miniature copy of the larger building. Here we must stop whilst our feet, shoes and all, are encased in large slippers, or else bags made of rough sacking, before we are allowed to enter the Dome of the Rock. This smaller building constructed like its greater companion, mainly of older materials, is the celebrated Kubbet es Silsileh, or Dome of the

* Note.—Since the writer of the above notes came to live at Damascus he has learned that the ancient furnace for making these glazed tiles used to be situated outside the East Gate, where, during the recent levelling of the ground occupied by some heaps of ruins, it was discovered that they were the ancient glazed-tile factories.

Chain, because of the belief that in King Solomon's time a miraculous chain was suspended between heaven and earth over this particular spot. It was possessed of such remarkable virtue that whenever two litigants were unable to decide their dispute they had but to come together to this place and try each to lay hold of the chain "which would advance to meet the grasp of him who was in the right, and would elude all efforts of the other to catch it." One day two men appealed to the ordeal, one accused the other of having appropriated some money which he had confided to his keeping, and, swearing that



(154) Tiled Ornamentation of Exterior.

he had not received it back, laid hold of the chain. The sly debtor, who had cunningly hidden the money in the interior of a hollow staff which he had in his hand, gave the said staff into the claimant's, whilst, swearing that he had restored the money to its owner, he also was enabled to grasp the chain. From that moment the chain disappeared, feeling no doubt that it had no chance of maintaining its reputation for legal sagacity in a "holy city" where such tricks were played. The place however long retained some of its judicial functions, and according to Moslem writers perjury is an exceedingly dangerous weapon in the vicinity of the Dome of the Rock. It is said that the

Khalifeh 'Omar Abd el Aziz ordered the stewards of his predecessor Suleiman, to give an account of their stewardship upon oath in front of the Sakkhrah. Only one of them refused to swear, and paid a thousand dinars rather than do so. The result was that twelve months later he was the only survivor of the number.

Leaving these fables aside the Kubbet es Silsileh is, for many reasons, an exceedingly interesting little structure. Its plan is one of two concentric figures with respectively six and eleven columns at their angles. The hexagon enclosed in

(155) Crusading Capital.

a polygon allows the seventeen handsome pillars to be all seen at one time from whichever side you look at them. It is said (Besant and Palmer, page 87), that Abd el Malik himself designed this little dome, and that he "personally gave the architect instructions as to its minutest details. When finished, he was so pleased with the general effect that he ordered the Kubbet es Sakkhrah itself to be built on the same model."

During the Crusading period the place was fitted up as the Chapel of the Presentation of our Lord in the Temple. After the Franks were driven out in 1187 the place was restored to its

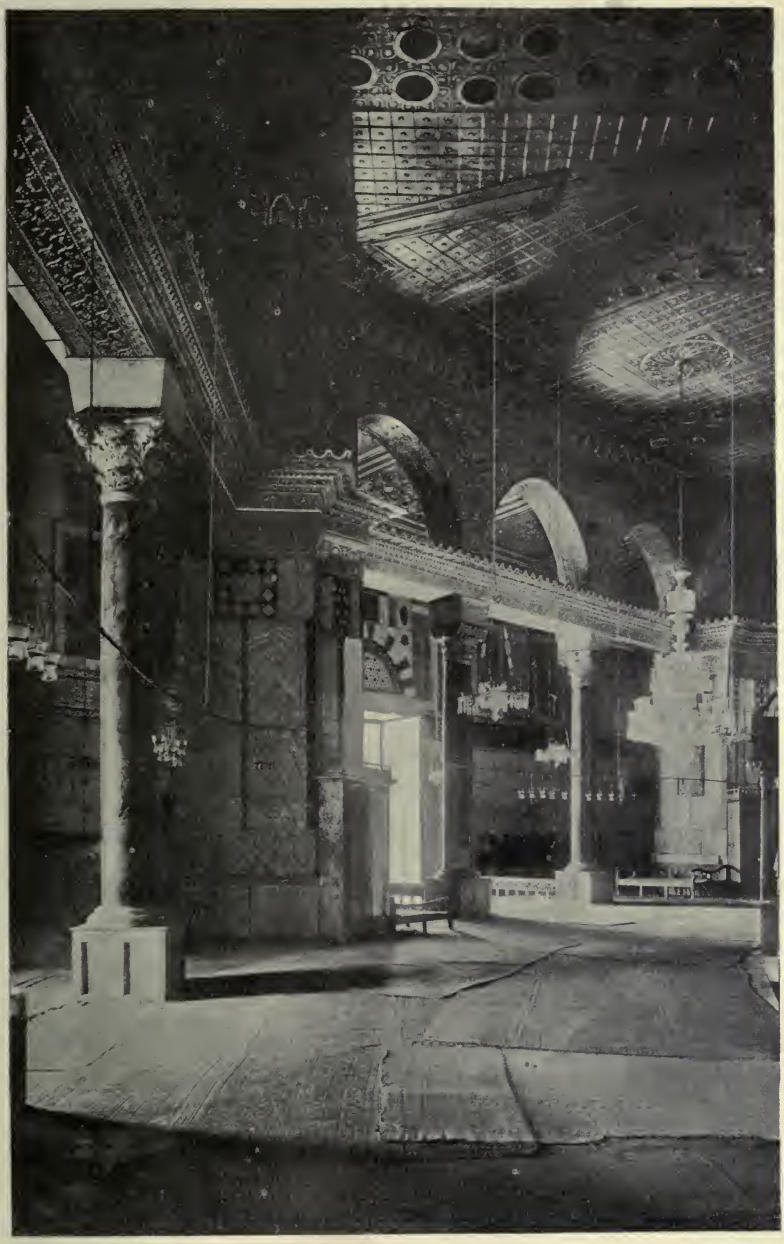
original condition and the mediæval capitals, which the Christians had added, were used by the Moslems for other buildings. Some of them (see illustration 155 taken from Prof. Clermont Ganneau's "Archæological Researches"), have been built into the minaret at the N.W. angle of the Haram Area. The date of this minaret is A.H. 697=A.D. 1297—8. The idea however that the Kubbet es Silsileh stands on the spot of the Presentation is not by any means an absurd one. As a matter of fact the great gate between the Court of the Women and that of the Israelites in all probability stood within a few feet of the spot, supposing that the great rock inside the Kubbet es Sakkhrah was the foundation of the Altar of Burnt-Offerings. In illustration 151 we notice, a little to the left of the Dome of the Chain, the arcade or "Balance," marking the approximate site of the Great Council Chamber of the Sanhedrin in the "Inner Temple"; and behind it in the background the gable-roof and dome of the Mosque El Aksa.

CHAPTER XXVIII.

IN the preceding chapter we remarked that during the Crusading period the Kubbet es Silsileh was known as "The Chapel of the Presentation of Christ in the Temple." According to another tradition preserved in the Norman Chronicle, written about A.D. 1187, there was also here "a chapel of my lord St. James the less, the Apostle," because of the supposition that he met with his martyrdom on this spot, being thrown by the Jews from the battlements of the Temple. The writer of the Chronicle confounds James the brother of our Lord, surnamed "the Just," with James the son of Alphæus, who was surnamed "the Less." When speaking of the remains of the tower at the S.E. corner of the Haram Area we noticed the older and original tradition concerning the death of St. James the Just. It is given by Eusebius (H.E. II. 23), who quotes from Hegesippus (about A.D. 160), and an account of it will be found in Hastings' "Dictionary of the Bible," vol. II., page 542, to which I must refer the reader. Another mediæval tradition was that Kubbet es Silsileh was the place where our Lord saved the woman taken in adultery (St. John viii.) from her accusers.

We now enter the grander Dome of the Rock by its eastern portal, through a mean and rudely white-washed passage, noticing the Corinthian capitals peeping, as if in protest against their concealment, through the stucco. Three paces land us within the magnificent edifice, and our first impression is one of amazement at its contrast with the wretched entrance-hall; and also at the mysterious, unearthly effect produced all of a sudden, after leaving the dazzling sunlight outside, by the play of subdued light and shadow in the immense building, which seems, at first glance, to be a forest of magnificently-coloured columns of parti-coloured marbles, breccia, verde-antique, porphyry and granite, with beautifully-gilded capitals.

The eight walls of the octagonal structure enclose a space occupied by three concentric enclosures. The outermost, bordered by the exterior wall of the building on one side, is separated from the next inner enclosure by eight piers corresponding to, and about sixteen or seventeen feet distant from,

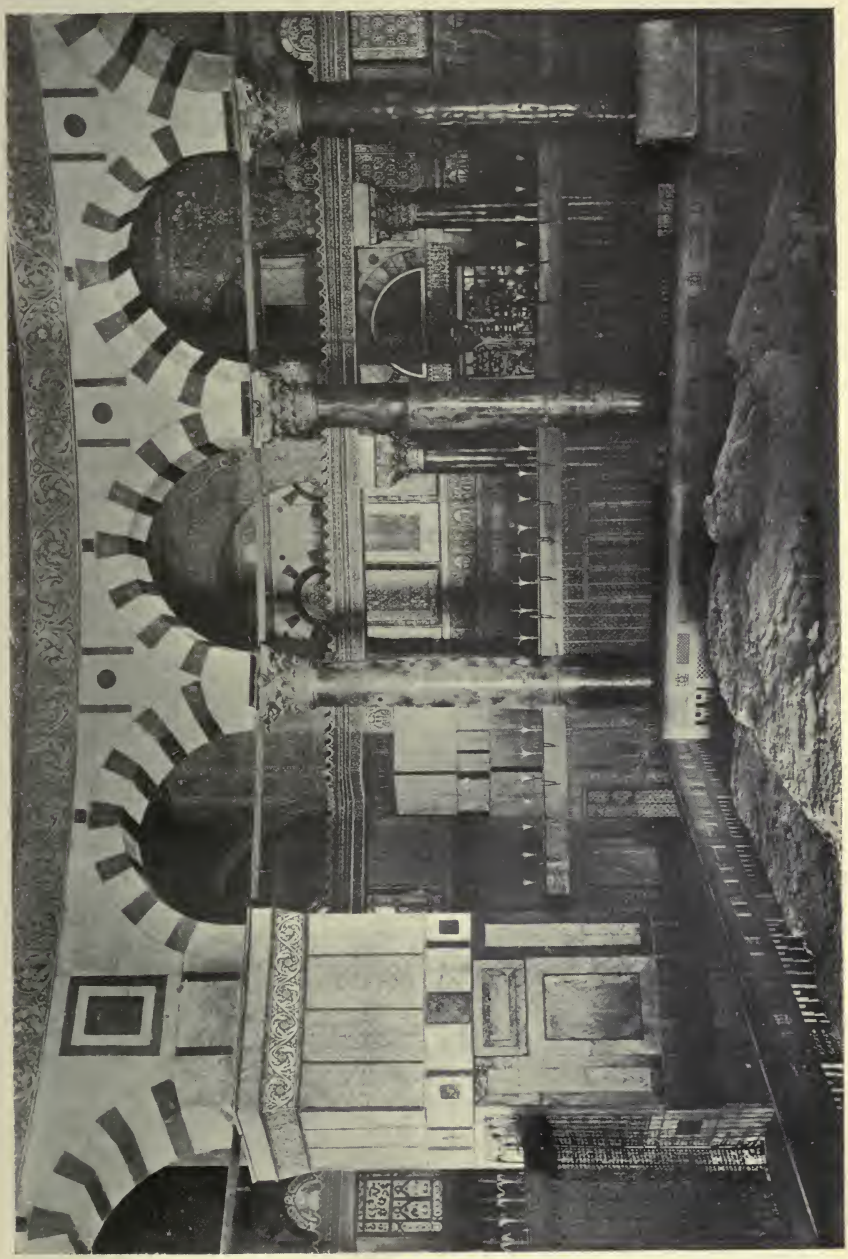


(156) The Dome of the Rock, commonly called the Mosque of Omar.

the outer wall. The many coloured mosaic windows differ from the stained glass ones seen mounted in lead in European churches, in that they are "true mosaics," or tiny fragments of glass of different colours, each bit being placed in a separate plaster frame, the sloping or bevelled edge of which reflects the same colour as the glass it encloses. These fragments of glass are most artistically arranged, and their colours, harmonious though differing, are toned down by a perforated screen of tile-work, which covers the outer side of the windows, and whilst protecting them from weather, allows just sufficient light to illuminate and show up the glass and to pass through into the edifice.

Between every pair of the eight piers above-mentioned are two columns with gilded capitals (illustration 156, which is taken from contiguous though slightly different points of view in the circular enclosure, looking toward the outer one). At first sight all seems beautiful and harmonious, but by the time our eyes have become accustomed to the curious alternations of light and shadow, our perceptions have also grown more critical, and we notice that a great quantity of old material has been freely used in the building. The columns are of unequal length, some of them, which had seemed to be costly marbles, being merely fragments of shafts pieced together and covered with cunningly painted stucco, their bases being of unequal height, as are also the marble-faced blocks surmounting the capitals and supporting the richly carved and gilded architrave which, in its turn, bears up a set of semi-circular arches, three between each pier, richly adorned with handsome mosaics. Of the general beauty of the whole, the monochrome photographs can only give faint ideas. The eight great piers are faced with slabs of veined marble, ingeniously placed edge to edge so as to form various patterns like those of olive-wood work. A large number of chandeliers and lamps of various shapes, for burning the sacred olive-oil, are suspended from iron bars between the piers or at the end of chains pendant from the ceilings. These, in the outer and second enclosure, are of wood covered with stucco and richly ornamented with painted and gilt arabesques and geometrical designs.

The second enclosure is bounded on the outside by the eight piers and intervening sixteen columns just described, and its inner limit is a circle composed of four very massive pillars, with three great columns between every couple of piers (illustration 157, shewing the sacred Rock in the foreground). Four



(157) The Rock under the Dome.

of these huge columns are monoliths of rose-coloured native limestone, which probably came from the well-known quarries west of the city and near the Convent of the Cross, and are remarkable for at least two reasons. In the first place they belong to a much more ancient building which stood on this spot, and of which they are relics. This was proved over thirty years ago in a strange way. The Kubbet es Sakkhrah was undergoing repairs, in the course of which it became necessary to remove part of the flooring, and then it was found that the Attic pedestals on which these columns now seem to stand, are mere shams, the true and more ancient ones being still in position at a lower level than that of the present flooring.

This discovery of course opened the question as to what building the four monoliths originally belonged to. Were they parts of a circular colonnade surrounding statues of Jupiter Capitolinus, and of Hadrian in the Temple built by the latter? or are they of later date? and did they, as some suppose, belong to the Church of St. Sophia, or the Divine Wisdom, which is mentioned by the anonymous author of the "Jerusalem Breviary," and in the tract of the pilgrim-writer Theodosius, both of whom are supposed to have written about A.D. 530, that is, during the age of Justinian?

This question is difficult to decide, especially as a recent Franciscan writer has tried to make out ("Le Pretiore de Pilate" par. Pére Barnabé, page 147), that these two writers visited Jerusalem some time before the accession of Justinian. In any case, however, we have in the second place, in these great monoliths, specimens illustrating the description given by Procopius the biographer and panegyrist of Justinian, of the buildings erected by that Emperor at Jerusalem, a place so distant from the sea that it was "difficult for the contrivers of the Temple to introduce columns from elsewhere. But, as the Emperor was distressed at the difficulty of the task, God shewed a kind of stone in the nearest mountains well adapted for the purpose, whether it existed previously or was now created. In either case," says Procopius, quaintly, "there is credibility in the account to those who refer the cause to God. For though we, measuring everything by human power, believe many things have been excluded as impossible; yet nothing could be either difficult or impossible to the God of all. Hence, then, extraordinary columns of great size, and resembling in their colour the brightness of flame, support the Temple on all sides." Though indeed this passage refers more especially to the

columns in the Church of St. Mary, the site of which is occupied by the present Mosque El Aksa, yet the description exactly suits the great monoliths in the Kubbet es Sakkhrah.

From the capitals of these columns, and also from the four great piers, spring semi-circular arches supporting the drum which is divided into two stories, upper and lower, by a thick cornice. Of these stories the lower corresponds to the roofing of the lower sides of the building, and the upper is pierced with windows, most of which are fitted with glass mosaics. The whole surface of the interior of the drum is covered with Byzantine mosaics of different dates, between the seventh and the fifteenth centuries, and comprises various graceful designs intermingled with Koranic texts in letters of gold. Above the clerestory rises the great dome, 75 feet in diameter, and at its centre, measured from inside the building, 96 feet above the floor. It is double and constructed of wooden laths nailed to rafters and girders, and the inner dome is lined inside with richly painted and gilded plaster, whilst the outer one is covered outside with sheets of lead.

Four entrances—north, south, east and west—give access from the second enclosure to the great central one. The doors are in a beautifully gilt screen of hammered iron-work, the handicraft of the Crusaders, and the gift probably of some Bourbon monarch as yet unidentified. This grille, with its finials of the lilies of St. Joseph (illustration 157), runs between the columns and pillars supporting the dome, and is fixed on a marble bench, so that the visitor has to be careful when crossing the latter, because it is rather higher inside than it is outside. However, this bench and the pedestals of the columns afford good standing points whence to overlook the most interesting object, namely, the sacred and mysterious Rock or Sakkhrah, which has bestowed its name on the whole building, enclosing it as in a triply lined casket. This rock, which is now believed by most authorities to have been the foundation of the great Altar of Burnt-Offerings in the Jewish Temple, is surrounded by a high wooden balustrade or screen, which makes it difficult to overlook it conveniently.

According to Jewish traditions adopted by the Moslems this marks the exact centre of the world, and the spot whence the Almighty took the dust out of which He formed Adam. More interesting is it that the south-eastern corner of the rock, abutting on a great pier, is quite unapproachable. It was just over

this corner that, according to the Talmud (Tractate "Middoth," with Rabbi Bartenora's Commentary—see P.E.F. "Quarterly Statement" 1887, pages 117, 118), the boundary-line between the territories of Benjamin and Judah passed, so that "the south-eastern corner alone" was "in the portion of Judah." And as Jacob blessed Benjamin saying, "Benjamin shall ravin as a wolf: in the morning he shall devour the prey" (Genesis xlix. 27), which is interpreted "in his possession the Sanctuary shall be built" (Targum of Onkelos), that which sanctifies the blood must be in no other than the portion of Benjamin. On this account they did not make a foundation to the altar at the south-eastern corner, because it was not in the portion of the "Raviner." Many other traditional associations and legends cluster round this rock, but we need not waste paper and ink in recording what is mentioned in most guide-books.

At the south-western corner, enclosed in a shrine, is a slight depression said now to be the foot-print of Mohammed, even as in the twelfth century, it was said to be that of our Lord. Above it, and in the same domed shrine, is a gilt urn enclosing, it is said, "two hairs of Mohammed's beard." Besides this the banner of "the Prophet" wrapped round his lance, and the banner of Omar are also shewn. A couple of yards distant, and built against the great piers at this corner, is a sort of triangular ledge, supported on curious little marble colonnettes, with shafts like plaited work, and mediæval capitals once adorned with carved heads of cherubs, whose faces have been mutilated by iconoclastic Moslems. Colonnettes exactly similar are said to exist in buildings in Italy, but the guardians of the Haram gravely tell us that these are the handiwork of Solomon, who knew the art of kneading and moulding stone, in the same way that a pastry-cook kneads dough and forms it into different shapes. There are similar colonnettes in the cave below.

Forty-five years ago, when the present writer paid his first visit to the Dome of the Rock, there was fixed on this ledge or stand "the shield of Hamza," which has now disappeared, but of which an illustration was furnished with one of our very first "Walks." Close to this "shield" were some fragments of arch-stones carved with the ornament technically known as a "chevron." These, too, have now vanished, but were then shewn as bits of the saddle-trappings of El Barak. In the Moslem drawings, a similar zig-zag ornament is seen along the edge of the saddle-cloth, and on the crupper. Copies of this

drawing may now and then be picked up in the bazaars at Damascus.

"The entrance to the cave," underneath the rock, "is by a flight of steps on the south-east," says Sir Charles Wilson, "passing under a doorway with a pointed arch, which looks like an addition of the Crusaders; the chamber is not large, with an average height of six feet; its sides are so covered with plaster and whitewash that it is impossible to see any chisel-marks, but the surface appears to be rough and irregular."

Moslems believe that when Mohammed ascended from the Sakkhrah to Heaven on El Barak, the Rock wished to follow, but was held down by the Angel Gabriel, whose finger prints are seen above. Ever since then the Rock has been suspended in the air, thus forming the cave, the hollow-sounding wall of which was placed there because pilgrims who passed under the rock feared lest it should fall and crush them.

An ancient Arab author relates very naively that "when I first visited the Sakkhrah, I durst not enter the cave, because of its darkness, and sins which I had committed, but afterwards, when I beheld greater oppressors and sinners than I knew myself to be going in and coming out safely, I, after watching for some time, gathered courage and also entered and beheld the marvels."

The said marvels now shewn, are the praying-places of Abraham, Elkhudr, David, Solomon and Mohammed. In the rock above the latter is a large hollow or dent. Concerning this it is related that Mohammed's prayer was so eloquent that the rock approached and listened spell-bound. However, the prayer ended so abruptly, that, on rising from his knees, the prophet struck his head against the rock, and caused the said dent. We need not waste the reader's time or patience by relating other legends equally childish, respecting the tongue, still shewn, with which the Rock sang Allah's praises, the column shaft with which it is kept in position so that it cannot be blown away by the wind, or the green slab near the northern Gate of the building, which once contained nineteen brass nails (keeping in place, in all probability, some mediæval brass), but of which at present only three and a-half remain; the rest having been extracted by Iblis, who, knowing that with the disappearance of each nail a cycle of the existence of the universe would close, sneaked into the sanctuary, when the guardian Archangel Gabriel's back was turned, and pulled out fifteen and a-half. "Giben

it baksheesh, and boot it here," says the Sheikh of the Mosque to the amused tourist, "and you will go to Heaben." Arabs cannot pronounce the letter "p" or "v."

(158) The Open-air Pulpit.

CHAPTER XXIX.

ESIDES the spots connected with absurd traditions three things claim our attention as of great and genuine interest. These are the hole through the rock, the cave itself, and the so-called "Bir el Arwah," or "Well of the Spirits," the opening into which is covered with a marble slab.

This hole has in all probability been formed by enlarging into one, the two "narrow nostril-like" orifices through which, as the Talmud tells us (Middoth, chapter iii. 5. Palestine Exploration Fund "Quarterly Statement," 1887, page 118), "the blood poured upon the western and southern foundations" of the altar, might run down, and, as Bartenora explains, "become mixed together in the canal for water which was in the court, and thence pass out into the valley of Kedron, where the gardeners purchased it for fertilizing purposes from the treasurers of the Temple. Long after the destruction of Jerusalem by Titus, the Bordeaux pilgrim, A.D. 333, speaks of this opening, and tells us that at that time, the Jews came once a year to anoint "the pierced rock, 'lapis pertusus,' when they gave themselves up to their lamentations." This identification, first proposed by Williams in his "Holy City," is now generally accepted, as is also the belief that the cave answers "to the hollow or pit which was under the altar," and had from time to time to be flushed out and cleansed. In this case the hollow sound produced when one stamps upon the slab closing the Bir el Arwah, would lead one to believe that the cavity underneath the floor of the cave must be the sewer through which the water and blood were drained from the sanctuary. We must not, however, forget that the great underground passage in connexion with the priests' bath-rooms in Beth-Moked, by which those who had contracted ceremonial defilement could leave the Temple precincts unseen, through the gate Tadi, is supposed by Sir Charles Warren to pass right under the cave, and that its presence may account for the hollow sound. This, however, is a question which, though very interesting, is not likely to be solved for a long time to come, as even "baksheesh," all powerful in other cases, has utterly failed to obtain permission for explorers to lift the slab, and discover what is underneath,

or whether, as some people think, both the above theories are wrong, and that beneath the floor there are secret chambers containing the long-lost Ark of the Covenant and other treasures of the Jewish Temple.* That the holy vessels are still concealed somewhere about the sanctuary precincts is the universal belief amongst the Orthodox Jews in Jerusalem; and for that reason no strict Israelite will venture to set foot within the enclosure, for fear lest he tread upon the spot where the temple furniture is buried, and, as a punishment, die during the year. To this day the older sheikhs of the Haram relate how, about forty or

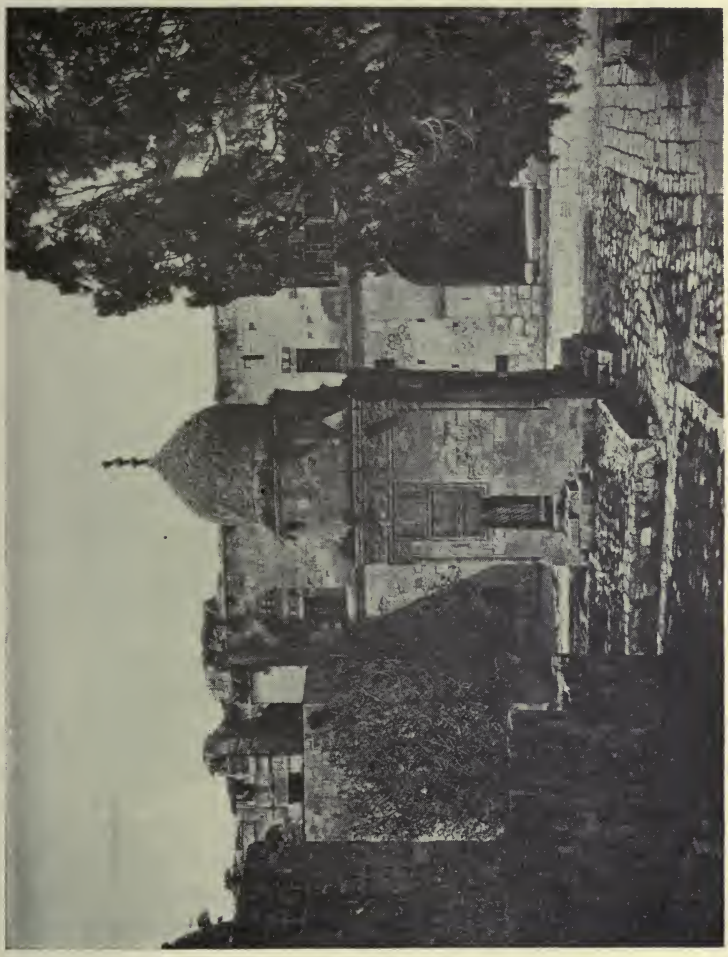
(159) Staircase and Basin el Kas.

fifty years ago, one of the Rothschilds on visiting Jerusalem, had himself carried in a chair through the Temple-area rather than venture to set his foot on its holy ground.

We now leave the Dome of the Rock. As we emerge from the cave we notice a long platform upborne by little marble columns where an ancient copy of the Koran, said, wrongly of course, to have belonged to the Khalif Omar, is preserved. Inside the great south door, on the right and left, are railed off spaces where learned Moslems may be seen seated cross-legged on the rich carpets presented to the Haram by the late Sultan,

* See Appendix II.

and engaged in studying their sacred books. A few steps land us outside the building, and again passing the open-air marble pulpit (illustration 158) and through the four-fold arcade close by, and on the approximate site of the water-gate of the "inner temple," we descend southward by a broad flight of



(160) Sebil Kaiet Bai, from the Temple Platform.

twenty steps, each nine inches, or half a cubit of eighteen inches high, the exact height of the steps in the ancient temple, as the writer has ascertained by personal measurement (illustration 159). At its foot, to the right and left, are "mastabehs," or prayer platforms, overshadowed by stately cypresses

and olive trees, whilst right in front of us (see foreground to illustration 159), is a great circular basin called "El Kas," about three feet deep, with steps leading down into it. In its very middle is another round basin formed by a circular wall of marble slabs. In the centre again of this, and resting on a pedestal, is a semi-spherical font-like stone vessel, from which, through eight perforations in its rim, gushes water that has come through the recently laid iron pipes from the famous "Sealed Fountain" close to Solomon's Pools S.W. of Bethlehem. A little further to the east are groups of men filling skins and jars from the cisterns with which this part of the Temple-area is honeycombed. These cisterns are of very great size and of remarkable form. One just under the S.E. corner

(161) Porch of Mosque el Aksa.

of the great platform, from which we have just descended (see background to illustration 159), is cut deeply into the rock and looks on the plan like an anchor with one of its arms broken off. Another, close by and called "the Great Sea," will contain, as was ascertained by Sir Charles Wilson forty years ago, two million gallons of water, whilst the total number of gallons which could at that time be stored in the different reservoirs inside the Area probably exceeded, as he estimated, ten millions (see "Recovery of Jerusalem," page 17).

During the time since Sir C. Wilson's investigations the storage-room has greatly increased, many new cisterns having been obtained, partly by recent construction as in the case of those in front of the western façade of the Golden Gate, and

partly by cleaning out and repairing ancient tanks, or by building up and cement-lining old underground vaults, one of the three corridors leading up from the Triple Gate, for instance. At the same time a great rain-collector has been made by paving with good flagstones the whole of the Area inside the S.E. corner from the eastern wall of the city to the eastern gate of the Mosque El Aksa, so that at the present time, fully double the

(162) Galleries to Western Huldah Gate.

amount of rain-water can be stored compared with the above-mentioned, namely 10,000,000 gallons. Though, as we have shewn, many of the places now used as cisterns were not originally intended for that purpose, as for example the rock chambers under the Beth-Moked, the great gate passage underneath Sebil Kaiet Bai (illustration 160), and another just east of the Mosque of El Barak, yet at all times the question of the water supply of the Temple-area was an important one,

and even at the risk of being wearisome to the reader, I must call attention to two remarkable points.

The first is that the so-called "Great Sea" and adjoining tanks are very near the position where following the description of Middoth (chapter v. 4), we should look for the בור הגולה or "well of the captivity," so called because constructed by the exiles who returned from Babylon. The second point is that the question of the Temple water-supply throws light on our Lord's conversation with Nicodemus (St. John iii.) who has been identified with Nicodemus ben Gorion, a famous contemporary of our Saviour, and several times mentioned in Talmudic writings as having charge of the water-supply, especially of the Temple, where much was required daily. If this identification, which some do not accept, be correct, then,

(163) Column in Quarry.

in our Lord's reference to water we have an example of the marvellous way in which He always adapted His teaching to the needs of His hearers, illustrating it by incidents or circumstances in their daily lives. The following story of Nicodemus is related in the Talmud (Taanith, fol. 19, col. 2):—

"It happened once when all Israel went up to the feast at Jerusalem that they had no water to drink. Nicodemon ben Gorion then asked of a friendly proprietor the loan of twelve cisterns of water, promising to refill them on a certain day, or, failing this, to pay him twelve talents of silver. The day came; it brought no rain, but a demand from the owner of the cisterns for a discharge of the obligation. Nicodemon answered that the day was not yet ended, and that he was, therefore, not bound to pay. In the afternoon the demand for either the money or the water was renewed. Nicodemon replied that he had yet

time as the sun had not yet set. The creditor laughed, and went to his bath in high spirits, saying, 'There has been no rain the whole year, and it is impossible that it should come before sunset.' Nicodemon, however, went sorrowfully to the Temple, and prayed saying, 'O Lord of the Universe! Thou knowest that I have not undertaken this obligation either for my own glory or that of my father's house, but solely for Thine honour, that those who keep the feast may have water.' At once the skies were overcast with clouds, and the rain fell in such torrents that the cisterns were filled to overflowing. On leaving the Temple, Nicodemon met the owner of the cisterns, and in his turn demanded of the latter payment for the excess of water. 'I know,' said the man, 'that the Holy One,' Blessed

(164) Column inside Railing.

be He! has convulsed the universe for thy sake, but the rain came after sunset, and therefore I am still entitled to my twelve talents.' Hereupon Nicodemon again went into the Temple and prayed: 'O Ruler of the Universe! let it be manifest that Thou hast beloved ones in the world.' At once the clouds dispersed and the sun shone forth."

We continue our walk southward. Right in front of us is the series of seven arches forming the porch of the great Mosque El Aksa. Delaying for the present our visit to this building, we descend, through the railed-off space seen just to the left of the great central arch (illustration 161)* down the staircase leading to the two great parallel dark passages or

* Only five out of the seven arches are seen in this picture.

galleries conducting to the vestibule of the double or western Huldah Gate (illustration 162). Next to the Sacred Rock this is the most interesting object to be seen in the Temple-area, being an undoubted relic of the Temple of our Lord's time. "Huldah" means "mole," and this gate, as well as that which once stood on the site of the present "Triple" Gate were so called because of the long underground passages by which people coming through these gates approached, or else left the higher levels of the Temple-area. It was probably through this very gateway, vestibule and galleries, that yearly, at the Feast of Tabernacles, the great procession bearing water from Siloam swept. Standing here, we feel that we are on holy ground, for it is almost certain that our Lord's eyes must have rested on these very columns and ceiling adorned by Herodian carvings of the symbolic vine of Judah. The huge monolithic column in the foreground and middle of the picture is, besides this, interesting, because in its dimensions it exactly tallies with those described by Josephus (Antiq. xv. 5), as belonging to the Royal Cloister which ran along the outer Temple platform above its southern wall, and at right angles to the twin passages from the Double Gate. "The thickness of each pillar was such that three men might with their arms extended," as I have often verified by actual experiment on this pillar, "fathom it round and join their hands again." Here and there, in ancient quarries (illustration 163) on the hill-sides near Jerusalem, may be seen unfinished columns still attached to the native rock. One such is now carefully preserved inside a railing just in front of the Russian cathedral N.W. of the city (illustration 164). Its dimensions, as Professor Clermont Ganneau shews in his "Archæological Researches," exactly tally with those given by Josephus as the measurements of those belonging to Herod's Cloister.

CHAPTER XXX.

RETRACING our steps through the long barrel-arched galleries we pass through the porch and enter the great seven-aisled Masjid El Aksa (illustration 165) built on the site and with the materials, as most authorities believe, of Justinian's great Basilica of the Theotokos (or "Mother of God"). The Crusaders turned the mosque into a church dedicated to the Presentation of the Virgin. The porch, supposed by Sir Charles Wilson to be the work of the Knights Templars, has fitted into the wall an inscription, stating that its builder was El Melek Muadhem Isa, nephew to Saladin. The interior of the structure is arranged like a Christian basilica, except that, as it has no apse, the plan is like the letter T. The central aisle runs between two rows of six massive but stunted columns, with heavy debased Corinthian capitals of Byzantine times. One of the columns is missing and a rude octagonal white-washed pier fills its place. A great wooden architrave running above the capitals supports a row of arches, above which come two rows of windows. The transept contains some magnificent columns of rose-coloured limestone and other materials, but as they all once belonged to more ancient buildings, the pedestals differ in height and shape, and so also do the capitals, some being beautiful Corinthian marbles, and others displaying basket-work moulded in plaster. All the arches are pointed. A few of the mosaic windows are handsome but nothing like those in the Sakkhrah. Most of the aisles are covered with whitewash, whilst the capitals are painted light brown or yellow. The interior of the dome, however, and the part just beneath it, are richly adorned with mosaics and marble wainscot. The arabesques and mosaic are like, though different in design, to those in the Dome of the Rock.

At the southern end of the central aisle is the great "mihrab," or prayer-niche, flanked by graceful marble columns and lined in its lower part with variegated marble, and in its upper with mosaics. There is an inscription recording its restoration by Saladin (illustration 166). Immediately to the right is a cedar-wood "mumbar," or Mohammedan pulpit, with a high-peaked Saracenic canopy over it. It is a remarkable and very beautiful

piece of cabinet work, inlaid with nacre and ivory. An Arabic inscription of inlaid work running along the railing on either side of the steps and other parts of the structure, tells us that it was made in 1168 by an artist from Aleppo, Hamid Ben Dhafar, and by command of Nureddin. It was brought to Jerusalem by order of Saladin. Just beyond this pulpit the picture gives us a glimpse of an iron-gilt grille like that running between the columns surrounding the great Rock in the Sakkhrah. Inside it are two small "mihrabs." One is dedicated to "Isa," i.e., Jesus, whose reputed foot-print is shewn here, and the other to Moses. The small mediæval marble capitals were adorned with figures of birds, now mutilated.

(165) Nave of Mosque el Aksa.

Just beyond the right hand edge of the picture are a couple of columns standing so near each other that it is difficult for an ordinary-sized person to pass between them. They are called the columns of ordeal, because Moslems believe that only those who can manage to slip through between them can enter Paradise. In 1881 a Mohammedan, who was rather too obese, attempted to win Heaven by squeezing through the gap, but died in the attempt. Since that time iron stanchions have been placed there in order to discourage this superstitious practice.*

* There is another similar pair of columns in one of the eastern aisles. Some other mosques, for instance that of Amr at Cairo, have pairs of columns to which the same superstitious belief, a caricature of the Gospel teaching concerning the narrow gate, attaches.

(166) Southern End of El Aksa with Pulpit.

Just to the left of these columns, and between them and the above-mentioned iron-gilt grating, is seen a door-way leading out of El Aksa to the top of the pile of ruins which were once part of the Templars' quarters here. A couple of rooms here are generally inhabited by the "hareem," or womenkind of one of the mosque officials, but the prospect of the baksheesh will induce their lord and master to order them to remain behind closed doors whilst the Frank visitor steps out to survey the really fine view extending from the Mount of Offence on the east to the Hill of Evil Counsel and Mount Zion on the south and west. In the latter direction the great new tower of the Dormition Church is very conspicuous. At its feet crouches the

(167) Tomb of David and Site of Dormition Church.

group of buildings known since 1560 as the Tomb of David (illustration 167), and containing the Cœnaculum (illustration 168), or chamber in which, according to tradition, our Saviour instituted the Lord's Supper; and, later on, the Holy Spirit descended on the assembled disciples at Pentecost. Though the apartment is not really older than the fourteenth century, yet the tradition locating the Cœnaculum here is at least a thousand years older; and there is really reason to believe that the early Christians in Jerusalem had their first place of united worship somewhere close by. The flight of six stone steps seen in the background near the right hand corner leads to a room from which, through a barred door one can look into another containing a cenotaph

covered with gaudy cloths, and said by the Moslems to be situated exactly above the monument of David in the lower basement inaccessible to Christians. The tradition is altogether worthless.

The buildings of which the Cœnaculum is a part, were, from the 14th to the 16th century, the Convent of the Franciscan monks, who after various grievous persecutions were finally expelled about 1560. In illustration 167, taken before the building of the Dormition Church and Convent began, we see, in the lower right-hand corner, the vacant site on which

(168) The Cœnaculum, supposed Chamber of The Last Supper.

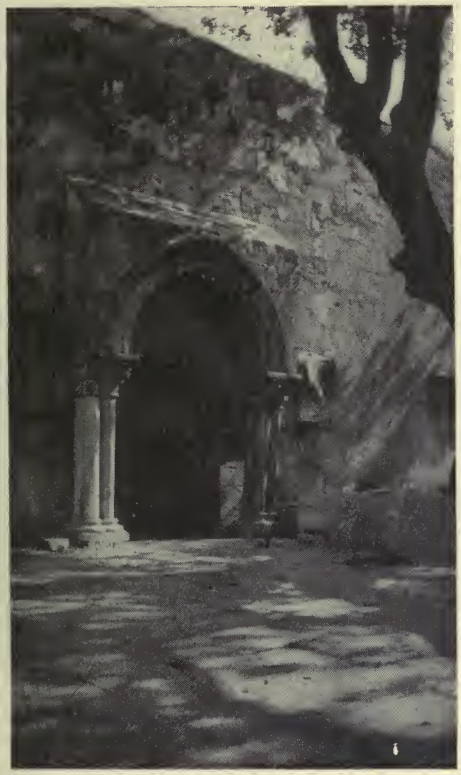
they now stand between the Neby Daud buildings and the walled enclosure of the old American Mission cemetery (illustration 169). The graves seen in the foreground belong to the cemeteries of the Greek, Latin, and Armenian communities, and till a few years ago, were not walled in as they now are. Many of the tombstones have carved on them the working tools of the person buried beneath, for instance, the tailor's scissors, the stonecutter's chisel and mallet, the mason's trowel, and also the bishop's crozier. The circular dry-stone enclosure near the left-hand edge of the picture marks the resting-place of a Moslem saint. We re-enter El Aksa, which during the Crusading period was, besides being as we have already mentioned a Church of the Virgin, also called the "Templum Solomonis."

The buildings adjoining it east and west were at first occupied by the Latin king, but when in 1118 Hugh de Payens and his eight companions formed a knightly order for the purpose of escorting and guarding pilgrims visiting Palestine, King Baldwin I. gave up these buildings for their use, and the new order was henceforth known as "the order of the Brethren of the Temple of Solomon," or shorter, "Knights Templars."

(169) Cemetery adjoining the Tomb of David.

The transept of El Aksa opens on the west into a great double (it was originally triple) mediæval hall divided by a row of square piers which support the spandrel vaulting. This great hall, which is said by some to have been the knights' fencing school, and by others their refectory or their oratory, is entered by a small crusading porch (illustration 170), flanked by grouped marble columns. The eastern end of the great hall is separated from El Aksa proper by a railing, and from its western portion by a wall. This part is separated as a mosque for the use of women. The eastern transept of El Aksa opens into a long vaulted and whitewashed chamber called "the Mosque of Omar." Its mihrab is remarkable, because

flanked on either side with double twisted columns, the capitals of which are carved with grotesque animal forms. These curious twisted columns seen here, and also at the Bab-es-Silsileh, are popularly called by Moslems, "The intestines of the avaricious," and are believed to have been kneaded in stone by Solomon as an object-lesson to his people, in order to shew them what would happen at the last day to the entrails of the miserly



(170) Porch to Templars' Hall.

and covetous, who, because they lacked "bowels of mercy" in this world would receive bowels of stone in the world to come.

Through a low door in the northern wall of this room, which is said to have served the Templars as an arsenal, we pass successively the chapel called by Moslems "El-Arbain," and "the standing places of Zacharias and his son John the Baptist." The larger of these has part of its apse still visible on

the outside of the building. We also note a fine rose-window with six lights over the 12th century portal opening from El Aksa eastwards. At the end of the aisle further north is a cistern called "The Well of the Leaf," from a worthless legend connected with it. More worthy of notice is the spot in the pavement of the central aisle near its northern entrance, and called "The Tomb of the Sons of Aaron." It marks the last resting-place of some of the murderers of Thomas à Becket, who, as the author of "The Holy City," quoting the English Chronicler Hovenden, tells us (vol. ii. page 309) came on a penitential visit to Jerusalem, where they died and were buried on this spot.* Their epitaph, now totally effaced, ran, translated into English, thus: "Here lie the wretches who martyred the blessed Thomas, Archbishop of Canterbury." However, this story of the pilgrimage of the knights, and their death at Jerusalem, is, by some writers, believed to be a legend at variance with historical facts.

On leaving El Aksa visitors generally go to see Solomon's Stables and the Triple Gate galleries. Close to the city wall and a few yards north of the latter is a low building with two domes marking the spot where, according to Eastern legends, Solomon used to sit watching and controlling the evil spirits who at his command were raising the enormous structures whose ruins are seen at Jerusalem, Baalbec and Palmyra. Here, according to the same myths, his corpse remained seated for forty years leaning on his staff of carob-wood till the latter, eaten hollow by a worm, broke, and when the king's dead body fell to the ground the Jan knew, though not before, that their master was dead and they were free. We now traverse, proceeding westward, the open space north of the great platform.

Our last illustration (171), shews us the extremely interesting N.W. corner, rich in historical and Scriptural associations. The eight-sided domed building to the left is "Kubbet Es Sakkhra Es Saghira," the Dome of the Little Rock, so-called from the legend that when Jerusalem was destroyed by Nebuchadnezzar, and its inhabitants taken to Babylon, they carried with them into exile a fragment of the Sacred Rock. When they returned

* "Hovenden relates, that having been admitted to penance by Pope Alexander III. they went to Jerusalem."

"Et ex præcepto Papæ in monte nigro (Query, Jebel Musa), pœnitentiam agentes obierunt et sunt Jerosolymis sepulti ante ostium Templi. Quarum superscriptio hæc est. Hic jacent miseri qui martyrizaverunt beatum Thomam archiepiscopum Cantuariensum." Ap. Savile's Scriptores Aug. p. 522.

seventy years later, they brought it back with them and deposited it reverently on the spot where Solomon had offered up his prayer (I Kings viii. 23—24) at the consecration of the first Temple. Hence this building is also sometimes called Kubbet Suleiman. Exactly the same legend attaches, however, also to another small building on the great platform, and north of the Dome of Mohammed's Ascension. In the background, to the right of the Dome of the Little Rock, is the minaret into which was built columns and capitals taken from the Crusading

(171) N.W. Corner of Temple-area, shewing Staircase to Antonia.

Chapel of the Presentation of Christ in the Temple, the modern Kubbet es Silsileh. At the foot of this minaret is seen a winding-staircase leading up to the southern entrance to the Turkish barracks on the site of the Antonia. There must, at all times subsequent to the Maccabean period, have been a staircase at this point and leading up to the Castle. This staircase is, in fact, the modern representative of one which stood on the same spot, and on which, as we read in Acts xxi. 40, St. Paul stood "and beckoned with the hand unto the people. And when there was made a great silence, he

spake unto them in the Hebrew tongue." The story of the Apostle's experiences at Jerusalem becomes very vivid and life-like as we stand on the spot represented by the photograph. There is something else, however, to be noticed besides the foregoing. Immediately to the right of the staircase is a carefully cut rock-hewn scarp, and at its foot the level floor of the Haram Area westward is also seen to consist of carefully cut rock. The lower part of the houses in the background to the left of the minaret is also scarped rock. This fact takes us back in thought to the middle of the second century B.C. Before that time a rocky height dominated the Temple-area at its N.W. corner, stretching a good deal further south than does the rock on which the Turkish barracks now stand, as the Roman barracks, the Antonia, stood before them. On that hill-top was situated in the days of Nehemiah, a palace, or to use the Hebrew term, "Birah" (Neh. ii. 8). At the time of the Maccabean rising its site was occupied by a fort called "the Baris," the Greek form of the name Birah. The Græco-Syrian garrison of this castle molested the Jews going up to the Temple to worship, by flights of arrows. In the time of Simon Maccabæus the garrison was forced to surrender, and then Simon, acting for his people, "thought it their best way and most to their advantage, to level the very mountain itself upon which the citadel happened to stand, so that the Temple might be higher than it. . . . And having induced the multitude to a compliance . . . . they all set themselves to the work, and levelled the mountain, and in that work spent both day and night without intermission, which cost them three whole years before it was removed." The scarps and levelled floor, a gigantic piece of work, are believed to be the result of those three years of constant labour. There are some authorities, however, who think, that in the passage just quoted (Antiq. Bk. xiii. vi. 7), the Jewish historian refers to the rock-cuttings on the Akra-hill east of the Church of the Sepulchre. It is an open question.

We leave the Temple-area by the gate at its N.W. corner close to the above-mentioned minaret. Up a winding staircase and through a short street we emerge into the Via Dolorosa. Following it eastward past the Chapel of the Flagellation, we turn up the first street to the left, a street of stairs ascending Bezetha. In this quarter are the remains of several ancient mediæval churches, especially Deir el Adas, and St. Peter's, but these need not detain us. The way leads past the great modern Moslem school El Mamunieh, interesting because

recently built on the site of a once magnificent Church of St. Mary Magdalene; and also because in some rooms set apart therein as the Government Museum, may be seen many of the interesting objects found by Dr. F. Bliss and Mr. Macalister in the course of their various excavations. From hereabouts one gets a glimpse of the low-lying houses and open spaces just north and west of St. Anne's Church. In our Lord's day this part was outside the city. In Crusading times the "Juiverie," or Jewry, was situated here. We pass the Gate called Herod's, probably because during the Middle Ages the house of Herod Antipas was shewn by tradition somewhere between it and the Via Dolorosa. The name of Deir El Adas has been supposed, without sufficient proof however, to be derived from the name "Herodes." A winding path between some poor Moslem buildings brings us to the door of the C.M.S. Girls' School, situated on the city wall just above the so-called Solomon's Quarries. From its roof there is an excellent view of the city. Here we can see the relation of the different quarters to each other and to their dividing valleys. It is an excellent spot from which to gather an idea as to the relation of the different sites to each other, so that we may form some opinion about the gradual development of Jerusalem during past ages into what we now behold.

CHAPTER XXXI.

WE will now briefly explain the historical evolution of the city, and illustrate by a series of specially drawn diagrams. On well-known Egyptian monuments and documents dating back to the 15th century B.C., Jerusalem is mentioned by the name of Uru-Salima, which means "the strong, sound, impregnable city, or "the city of peace," or "security." Of peace, because of its strength, which ensured security to the citizens. It was a hill fortress garrisoned by Egyptian troops, and probably occupied much the same position as that of the present citadel between the head of the "Maktesh" valley, where the pool of Hezekiah now is, and the upper valley of Hinnom. The city was also known as "Jebus," or rather "Yebus." This name, as is shewn by Colonel Conder ("The First Bible"—pp. 34, 35), is derived from the ancient Akkadian, and signifies "town of safety," or "of rest." "Hence it appears that the two names of the city, which were used simultaneously, were of the same signification, 'Jerusalem' being Amorite or Semitic, and 'Jebus' the Hittite or Mongolic title of the town." This leads us to suspect that the inhabitants, not counting the Egyptian garrison, were a mixed race, a suspicion which is confirmed by Scripture. We are told respecting the population, in Ezek. xvi. 3, 45, "Thy father was an Amorite, and thy mother a Hittite." "Your mother was an Hittite, and your father an Amorite." It was probably an agricultural community, cultivating the surrounding hill-terraces and also the well-watered "King's dale," where Melchizedek met and blessed Abraham, and dwelling, like many of the modern fellahin of Siloam, in rock-dwellings on the slopes of Moriah, south of the present Temple-area and on the declivities of Zion. In times of danger they would retreat to and find shelter in the fortified acropolis, or castle.

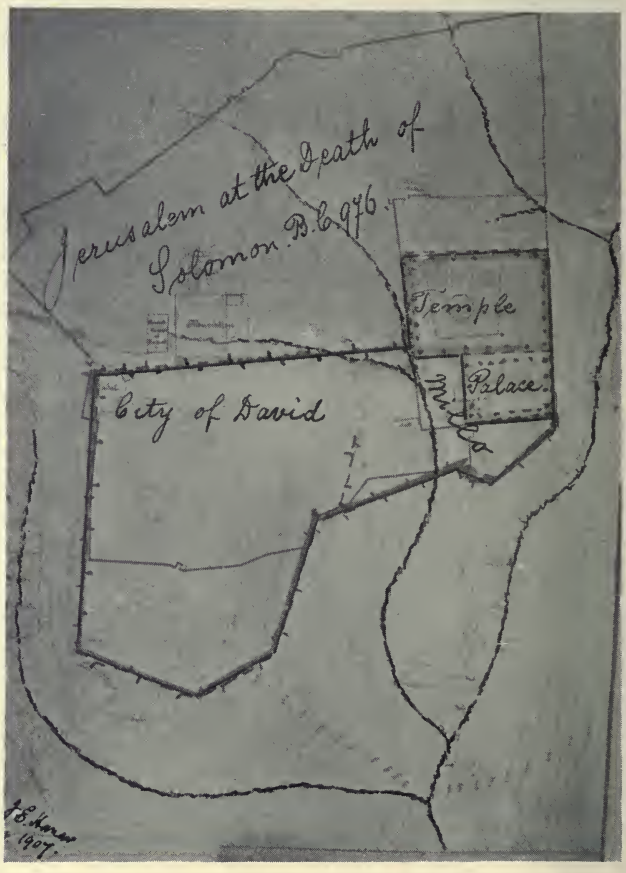
When the Israelites took possession of Palestine, the children of Judah ravaged these low-lying settlements with fire and sword (Judges i. 7, 8), although they belonged to the territory of Benjamin, and the population was afterward increased by a colony from that tribe. "And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem: but the Jebusites

dwell with the children of Benjamin in Jerusalem unto this day" (circa 1425 B.C.). Forty years later, "Jebus, which is Jerusalem" was still "the city of a stranger" (Judges xix. 10—12). The Jebusites were not subdued till the time of David, who took the lower part of the city by force (Jos. "Ant." vii. 3, 1—2). The

(172) The City of David, B.C. 1016.

fortified town on the heights holding out, was at last taken by Joab and his men, who got into it through the Tsinnor, translated "gutter" (2 Sam. v. 8), probably an underground passage or drain. Their exploit was, seventy years ago, successfully imitated by the fellahin, who obtained possession of modern Jerusalem in a similar manner.

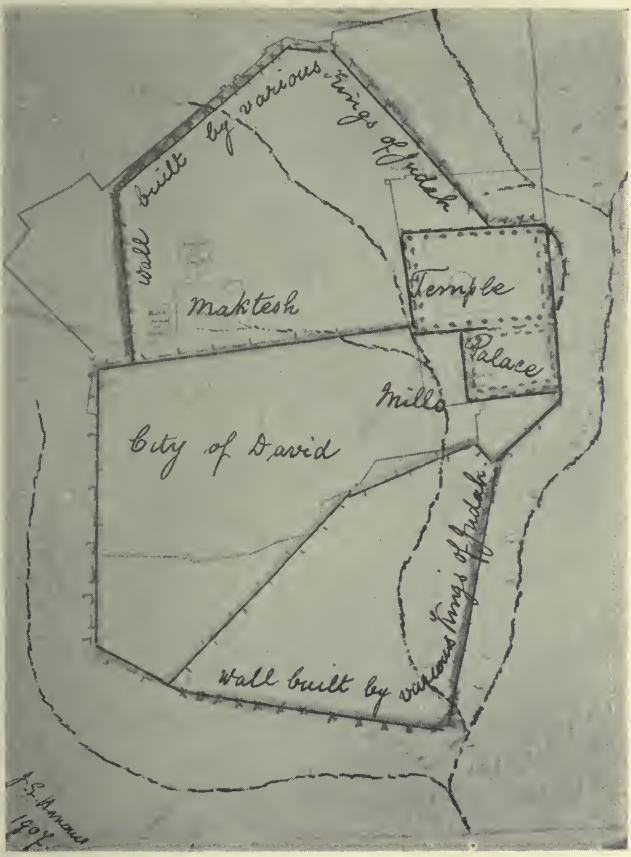
Having taken it, David and Joab united the upper city to the lower by building walls, north, west and south. When David died, B.C. 1016, the whole circumvallation was incomplete, there being (diagram 172), a gap or "breach" on the eastern side, or "Millo." This was filled up by Solomon, who executed the plans of his father, and having built the Temple on the summit



(173) The City of Solomon, B.C. 976.

of Moriah, and a palace, just south of it, rounded off the work (diagram 173), by building Millo, and repairing "the breaches of the city of David his father" (1 Kings xi. 27). The use of the term "Zion," and "Daughter of Zion," as an appellation for the whole city of Jerusalem, comprising the city of David, the Millo, Temple and palace-buildings, probably began at this time,

and is adopted by prophets, psalmists and evangelists when speaking of the earthly Jerusalem and the Jewish nation as types of the Heavenly City and the Church of God. For instances see Psalms lxv. 1; lxxxiv. 7; xcvii. 8; Hebrews xii. 22; Revelation xiv. 1.



(174) At time of Destruction by Nebuchadnezzar B.C. 588.

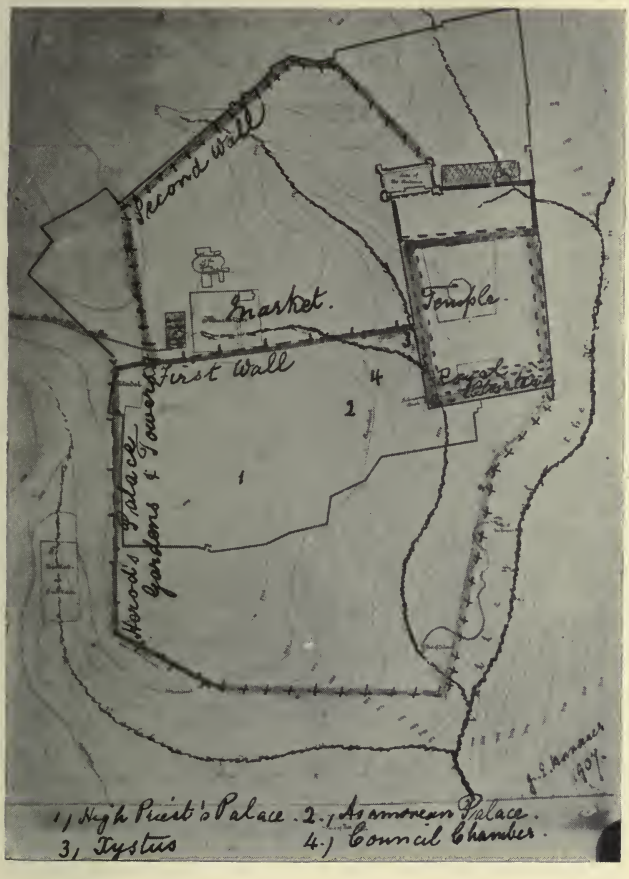
As the city increased in extent both northward and southward during the reigns of the successors of Solomon, fresh fortifications were added. We are specially told of such towers, gates and walls having been erected by Uzziah, Jotham, Hezekiah and Manasseh (2 Chron. xxvi. 9; xxvii. 3; xxxii. 5; xxxiii. 14). In the reign of Josiah (B.C. 634—610), there was a special quarter,

called the "Maktesh," or "mortar hollow," which was frequented by foreign merchants, silversmiths, and jewellers (Zephaniah i. 11). This has been identified, in great probability, with the deep hollow now occupied by the Pool of Hezekiah, the Muristan, and the three bazaars, and in all periods subsequent

(175) As Restored by Nehemiah, B.C. 429.

to that of the Jewish kings was, as it is still, the chief centre of commerce and traffic inside the city walls. Diagram 174 shews the probable extent of the city at the time of the Babylonian Captivity (B.C. 588), when the Temple, palaces and city walls were destroyed. When, at the close of the seventy years'

captivity, the children and some of the older people amongst the exiles returned, the Temple first, and later on the outer walls, were re-built on the old foundations, but not the palace. Hence the extent of the city was much the same as it had been at the time of its destruction by Nebuchadnezzar. Diagram 175

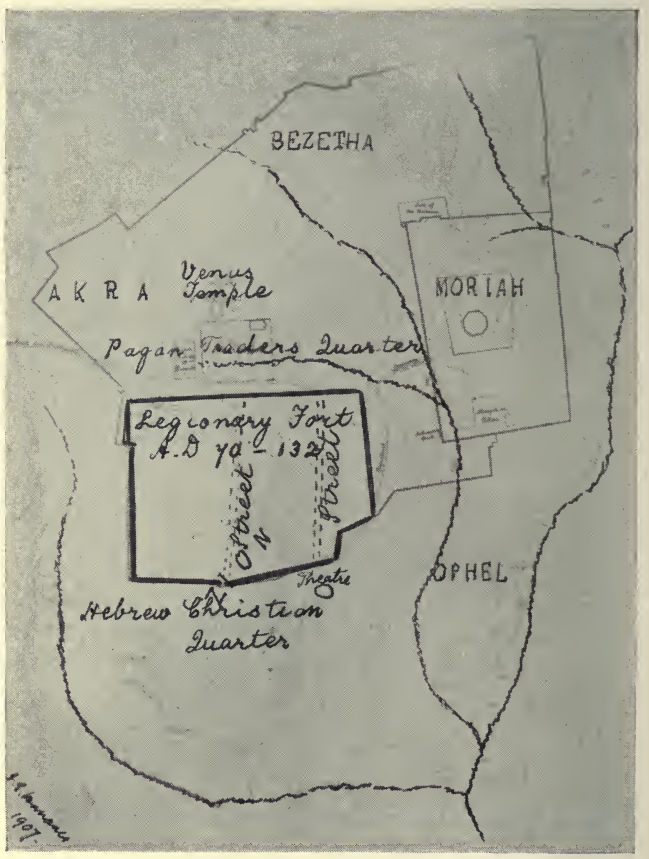


(176) In the Time of our Lord.

shews the site of the city in B.C. 429, as restored by Nehemiah. It was practically the same in our Lord's time (A.D. 33).

Diagram 176 shews the Temple-area enlarged by Herod, who included in its quadrangle the space to the south, where the palace had stood south-east of the Temple; and part of the Millo south of the Sanctuary; in fact, the space which we have

several times mentioned as extending from Wilson's Arch southward to the S.W. angle, and thence as far as the Double Gate. Along and inside this, west to east, stretched his great Stoa, or Hall, with its three cathedral-like aisles supported on a hundred and sixty-two mighty columns. Herod's palace, castle and gardens were on the western hill. Fig. 1 on this diagram shews



(177) The Legionary Camp, A.D. 70—132.

the possible position of the High Priest's palace; fig. 2, that of the Asmonean palace and Herod Agrippa's house; fig. 3, the Xystus; and fig. 4, the council-chamber close to the gate Shallechet.

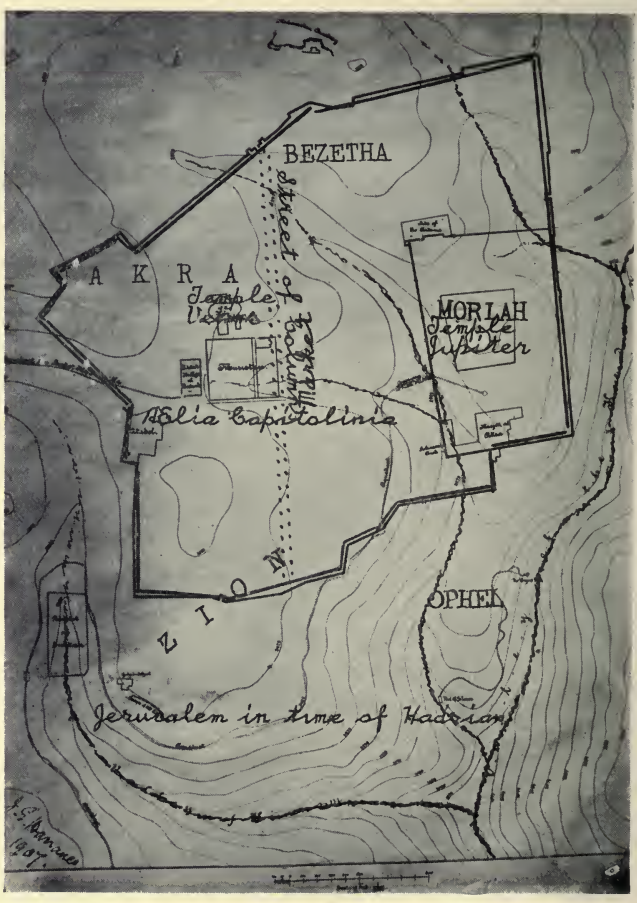
At the destruction of Jerusalem by Titus, A.D. 70, the whole city was destroyed with the exception of the west wall of the

Upper City, which was preserved that it might serve for the protection of the Legionary Camp (diagram 177), established on the hill top; (now occupied by the Citadel, the compound of the London Society for Promoting Christianity amongst the Jews, and the Armenian and Jewish quarters), and the three towers, Phasaelus, Hippicus and Mariamne. For an interesting

(178) Ælia Capitolina, A.D. 135.

account of this legionary camp I must refer the reader to the late Sir C. Wilson's valuable article in the Palestine Exploration Fund "Quarterly Statement" for April, 1905, and also to his book "Golgotha and the Holy Sepulchre" (pages 142—148). Roman and foreign merchants and such Jews as had taken no part in the war, would settle down amidst the ruins of the

ancient city for purposes of trade. It is not likely that Jewish or Christian settlers would have elected to take up their abode in close proximity to the pagan squatters. It seems therefore that the very ancient tradition is extremely credible, that the early Christians, who returned from Pella, settled to the south



(179) Modern Jerusalem.

of the city, where, in the thirteenth year of the reign of Hadrian, A.D. 130 (see Williams' "Holy City," vol. I. page 206 and footnote), a Christian church and seven Jewish synagogues existed. As a matter of course, both Jews and Christians would settle as far as possible from the pagans, who, as seems very likely,

lived just north of the camp close to a temple of Venus erected on the spot where the Church of the Sepulchre now stands. After the insurrection headed by Bar Cochba had been quelled, Hadrian rebuilt Jerusalem and called it Ælia Capitolina. A temple to Jupiter was erected on the site of the Jewish Temple on Moriah, and the city was adorned with colonnades and various fine edifices. Its walls ran, in all probability, on exactly the same lines as do those of the modern city (compare diagrams 178 and 179).

The diagrams shewing the courses of the different torrent-beds traversing the rock-site of Jerusalem, and also the extent of the city-walls during various periods of its history, were drawn over photographically reduced copies of a plan shewing the position of the walls of the modern city; and given to the writer several years ago by the late Dr. Merrill, United States Consul, Jerusalem.

CONCLUDING REMARKS.

Here our Walks through the streets, and about the walls of modern Jerusalem, must end. Our observations on things noteworthy have been by no means exhaustive. In the vicinity, though further afield, there are many places and monuments, such as Gethsemane, Olivet, Bethany, the traditional Tombs of the Kings, Judges and Prophets, and the Convent of the Cross, Aceldama, etc., of which full descriptions may be found in every Palestinian guide-book, and Syrian tourist's journal.

We have sketched the changes by which the city attained its present area within the walls, and noted most of the still extant relics of different periods in its chequered history. Jerusalem, as we have seen, has been for 4,000 years past undergoing a process of evolution and development. The transition is still in progress, and has by no means reached its last stage. When the writer first entered it as a child the Holy City was a torpid little Eastern town, consisting chiefly of ruinous, mainly one-storied old vaulted buildings occupying parts only of the space enclosed within the mouldering grey and brown sixteenth-century walls; whilst the other portions

were bare and waste fields of ruins, and the outside desert stretched up to the jealously guarded city-gates. Now all this is changed. Stately stone buildings, churches, convents, hospitals, schools, hotels and dwelling-houses fill up not only the area within the walls, but a large extent of country all around, for Jerusalem has become a large bustling and still growing city, whose gates are now "open continually," and "not shut day nor night." If this were all, we might think that it is merely passing again through one of those prosperous periods or phases of its history which have been more than once repeated during Roman, Byzantine, and even Saracenic pre-Turkish times. But there is one feature of its present condition by which it is specially distinguished from former ones. This is the predominantly, and steadily growing Jewish element in its population.

No Jews were allowed to reside within the walls of Ælia Capitolina, nor even in the Holy City of Constantine's time. The favour shewn them by Julian the Apostate, who (A.D. 362), suggested and encouraged an abortive attempt to re-build the Temple, was not continued under his successors. The Moslems were more tolerant than they, but the Crusaders, always glad of an opportunity or a pretext for ill-treating the Jews and "sacrificing them to their father the devil, for the honour of the Cross and the Church," discouraged their residence in Palestine. In 1163, when Rabbi Benjamin of Tudela, visited the country, its whole Jewish population amounted only to 1,900, all counted, and everyone poor, as compared with the large and prosperous communities in neighbouring Moslem states, for instance, 3,000 "many of whom were rich and learned men" at Damascus; "2,000 warlike and independent Jews" at Palmyra; and 3,000 in the important mercantile town of Alexandria. At this time there were only 200 Jews, dyers, in Jerusalem, and they lived "under the tower of David," close to the present Jewish quarter within the walls. They were considered inferior to the Moslems, and by the laws of the Latin Kingdom were not allowed to hold any land (Rey, "Colonies Franques," page 104; Conder, "Latin Kingdom of Jerusalem," page 242). In 1187 A.D., that is twenty years after Rabbi Benjamin's visit, we find the Jewish community restricted to the out-of-the-way "Juiverie" or Ghetto in the N.E. corner of Jerusalem, behind and north of St. Anne's Abbey. With the expulsion of the Crusaders from the city their condition seems to have improved greatly, so that in 1227 A.D., i.e., forty years later, we find Nachmanides

acquiring the well-preserved ruins of St. Martin's Church, on the site of the present Great Perushim synagogue, for his people; and restoring it as a Jewish place of worship; owing to the Hebrews of the Holy Land having been strengthened by the arrival of numerous immigrants, headed, in A.D. 1201, by a party of some 300 rabbis from France and England. (Lunez's "Jerusalem," 1881, Chronological table, page 2). This purchase of St. Martin's took place just two years before Frederic II. obtained possession of Jerusalem by treaty, but the conditions made by a liberally-minded prince, who was on friendly terms with the Moslems who took Jerusalem in order to spite the pope, and had the monks of Acre flogged through the streets during Holy Week, were such as must have seemed most pleasant to a community accustomed to incessant insult and outrage at the hands of Papist Christians. In 1492 A.D. the Jewish colony at Jerusalem was further strengthened by the arrival of refugees from Spain, and in 1846, when Rabbi Schwarz wrote his account of the Holy Land, he tells us (page 23) that there were then 8,000 Jews in Jerusalem, out of a total Jewish population of 28,000 in the whole of Palestine. Now the Jewish element in Jerusalem is about eight times what it was then. The city is, to a great extent, Jewish. This is especially noticeable on Saturday, the Jewish Sabbath, when Hebrew shops are closed; and as the peasantry do not find it worth their while to bring their farm produce to market on that day, the public thoroughfares generally regain the quiet Sabbath-air brought about originally by the influence of Nehemiah (chap. xiii. 20—21) B.C. 445.

This remarkable re-gathering of the Jews to their ancient capital is very suggestive and cannot fail to rouse the attention of every thoughtful student of the Bible. It undoubtedly seems to indicate that the prophetic utterances concerning the final return of the Jews to their own land are being fulfilled literally, in our own days, and under our very eyes. They are returning (in unbelief, it is true), but actually re-peopling "the old wastes, the desolations of many generations." These things should incite us not only to take an interest in the history and relics of the Jerusalem of the past, but eagerly to work with all our powers and talents for the welfare of the Jerusalem and its people of the present day, in full confidence that the Jerusalem of the future will be great and glorious, and the time fast

approaching when, according to His gracious and faithful promise, the Lord will "arise, and have mercy upon Zion; for the time to favour her, yea, the set time is come."

"Already earth begins to hear
Old prophet-tones with int'rest new,
And long foretold events appear
Swiftly unfolding to the view;
And Zion's hope, so long deferred,
Hastes to its glad fulfilment, when
According to His faithful word,
God will remember her again."

(Writer unknown).

APPENDIX I.

LEAVING the Jaffa Gate one passes the great pile of grey buildings which form the modern citadel of Jerusalem, on our left, and immediately afterwards drives down the road along the eastern side of the traditional valley of Gihon. We have on our left the steep declivity of the traditional Zion, crowned with the southern extension of the western walls of the modern city, the towers of which, at this point, are for some reason or legend as yet unascertained, known as the towers of Ghazza. Just beyond these towers, which end at the south-west corner of the city, are various Christian cemeteries and Bishop Gobat's school, the latter built upon the great rock-cut bases of ancient towers and the rock-scarp of the city of Jebusite times.

On the other side of the road one passes the Jewish settlement of Jorat el Anab, so called from a small grove of zizyphus or jujube trees on the spot; next, the old aqueduct from Solomon's pools, restored, as attested by a now half buried and undated Arabic inscription, by the Sultan Mohammed Ibn Kelann, one of the Baharite dynasty of Egypt, who reigned between 693 and 741 of the Hejira (A.D. 1293–1340). The arches, now buried but clearly visible a few years ago, over which this aqueduct crosses the valley, are, however, mentioned six centuries earlier by Arculphus, who visited Palestine in A.D. 697. This aqueduct, which is known as the "lower level one," to distinguish it from the great Roman work, traces of which we pass later on, and which was probably originally constructed by Pilate,* was still in use till about twenty years ago, and conducted water to the Temple-area. It is now a ruin, and a scanty supply reaches the fountain lower down the valley, and also the Temple-area, through four-inch iron pipes laid down four years ago.

The Jewish settlements stretch up the hill-side on the western slope of the valley as far as the olive-groves (amongst which is the recently discovered mausoleum of the Herodian family)—and the Montefiore almshouses, with a ruined windmill at the back;

* Josephus, Antiq. xviii. iii. 2.

whilst in the bed of the valley one passes a huge enclosure, nearly six hundred feet long, and called "Birket Es Sultan" by the natives, though local guides point it out to tourists as the lower pool of Gihon, a name which is wrongly applied. Though first mentioned about 1170 as the German lake, probably because the great open cistern in its lower (southern) end is supposed to have been constructed by the German knights, it is doubtless a work of very great antiquity. The cistern is used to collect the rain-water from the adjacent rock terraces, and the waste from the above-mentioned iron pipes. Horses are washed, and Arab boys bathe in it, and then the stagnant, evil-smelling fluid

(180) The Citadel of Jerusalem.

is pumped into water-carts and used to water the roads. Though the dust is laid, yet the benefit is counterbalanced by the sickening smells, and the mosquitoes, which doubtless cause much of the fever prevalent at Jerusalem during the summer months.

In the upper part of the great Birket, a cattle market, or fair, is held every Friday (see illustration 182), whilst on other days, the terraces seen in the foreground of the picture are occupied by picturesque groups of people hard at work in crushing pot-sherds, by rolling great rounded stones to and fro over them in order to make "hamra," with which rain-water cisterns are cemented. The carriage-road runs round the southern end of

the pool, over the dam seen in the picture, and past the 16th century fountain built upon its centre. Here at certain hours of the day poor people are allowed in summer to fill their vessels from taps fed by the iron pipes, whilst a pompous Arabic inscription (illustration 183) informs us that "this blessed 'sebil' was built by orders of our lord the great Sultan and magnificent Khakan, the Sultan of the Arabs and Persians and Roum (the Græco-Romans), the Sultan Soleiman Khan, son of the Sultan Selim Khan, at the date of the year four and forty and nine hundred." The date agrees with those on the present city gates and walls built by the same Solomon the Magnificent, A.D. 1536—42.

(181) Jorat el Anab.

As one rapidly turns round to the western side of the valley, one looks down eastward into the valley of Hinnom (illustration 184), catching a glimpse of the Yemenite settlement at Siloam.

A winding ramp, or ascent, on the right leads to the road cut, probably by Justinian's engineers, through the solid rock in order to enable the great columns of rose-coloured limestone for that Emperor's buildings in the Temple-area to be conveyed by oxen-drawn carts to their destination; and directly afterwards, we pass on the left that most valuable institution, the British Ophthalmic Hospital of the Knights of St. John (illustration 182), where thousands of patients, including many Jews, find relief.

A few minutes later finds one rapidly passing the railway-station and German colony on our right, and the Hill of Evil Counsel, with the traditional tree on which Judas hanged himself on our left, into the traditional plain of Rephaim, which of late

(182) Birket es Sultan, shewing Cattle Market, Cistern, Dam and Fountain, and British Ophthalmic Hospital.

years has been parcelled out into plots, where houses are being now rapidly built, and trees and vines planted everywhere. Thirty years ago there was here a great open plain, bare except when the summer crops were on, and where any day you might

see herds of gazelles racing along till out of gun-shot range, and then stopping to look at the passer-by. Now, owing to the railway and enclosure walls, they are no longer to be met with hereabouts. A ruin in the middle of the plain, to the left of the road, is said by peasant tradition to have been a country-house belonging to the petty tyrant Sheik Abderrahman El Khalily, who in the early part of last century ruled this district with great despotism.

(183) Mural Inscription of Soleiman the Magnificent.

About a mile away, on a hill-top to the west, one notices Katamon, the country seat of the Orthodox Greek Patriarch, where a chapel has been built over what the Greeks believe to be the grave of the aged Simeon (St. Luke ii. 25, etc.) On the higher range behind, and a couple of miles from where one stands, one sees the Moslem village of Malha perched on its hill-top. The sheikh of this village has, it is said, a room fitted up with European furniture and a piano, the gift of the railway company as a token of obligation for help received from him during the construction of the line from Jaffa. No one in the village can play the piano, or ever uses the furniture, still, to

have a room fitted up in European style is considered a mark of distinction. Away to the S.W. one notices the bare hill-tops of the mountains of Bether (Cant. ii. 17), and nearer at hand, about half a mile distant, the white stone houses and blue smoke of Beit-Sufafa, which was once an appanage of the Knights Hospitallers, which one writer on Palestine (Williams' "Holy City," vol. i. p. 69) identifies, rightly or wrongly, with "the Sapha of Josephus, where Alexander the Great on his march from Gaza to Jerusalem, with the avowed purpose of destroying the latter city, encountered a host arrayed in other arms than he was accustomed to march; the whole multitude of the Jewish people,

(184) The Valley of Hinnom.

clothed in white, with garlands in their hands—the priests in their sacred vestments of fine linen, headed by the high priest, arrayed in his robes of purple and scarlet, and the mitre with the golden plate emblazoned with the incommunicable name of the God of Israel:—and, on beholding them, the humbled monarch, to the amazement of all his retinue, approached alone, prostrated himself before that Name, saluted the representative of the Most High, and promised protection to the Holy City, where His Presence dwelt."

Thus, everywhere, as one proceeds on one's journey, one finds interesting associations, some historical and others legendary or

traditional, or specially invented for credulous pilgrims. Here, on the right, is an enclosed olive-grove with a large house built in it on the spot where, according to the Greeks, Benjamin was born (Gen. xxxv. 16—18), and therefore called "Kasr Benjamin" —whilst an ancient cistern on the left, its mouth enclosed within the circle of a stone pipe from Pilate's aqueduct, is pointed out as the Well of the Wise Men, because it is said to mark the spot where, after leaving Herod, they to their "exceeding great joy" recognised, by its reflection in the water, the guiding star

(185) Judas' Tree.

which they had lost sight of when they turned aside to Jerusalem to seek direction at the Temple-gate and in the Palace-hall.

After halting to breathe one's horses at the convent of St. Elias, where, under the united shadows of an ancient olive-tree and a modern telegraph pole, pilgrims are shewn the depression made in the surface of the rock by the weight of the weary Tishbite (when he rested under a juniper-tree in the wilderness of Beer-Sheba, three days' journey to the south of us!), a fresh start is made, and almost immediately afterward one gets the

first glimpse of the truncated cone of the Frank Mountain, or the Herodium, where Herod the Great was buried, and where his grave may probably yet be discovered; and also of Bethlehem (illustration 190).

(186) Rachel's Tomb, with Beit Jala in distance.

After passing Et Tantoor, where a Roman Catholic order supports a hospital; and the field of peas which were turned into stone because the owners refused some to the Virgin; and where, about 1857, the last fierce fight occurred between some Turkish troops and the Ta'amireh Bedouin, one halts at Rachel's tomb, the appearance of which is changed (illustration 186) since the Bedouin graveyard adjoining it was walled in.

In former years at this place, before the present good carriage road was made, it was customary for the Jews to come out and stay overnight, and the L.J.S. missionaries were wont to pitch tents close by, where they received Jewish and other visitors, with whom they often had most profitable intercourse. Nowadays, however, it is no longer worth while doing this, as the Jews come here for an hour or so, only just long enough to perform their devotions, and then hasten back to Jerusalem. The building consists of a whitewashed "ewan" or hall, used as a mosque, and therefore furnished with a "mihrab," prayer-niche,

(187) Dislocated Stone Pipes of Roman Syphon.

to shew Moslems the direction of Mecca, and, connected with the hall by a door, an inner and dome-covered chamber, in the centre of which is a great block of masonry plastered over and whitewashed, which is the cenotaph covering the matriarch's tomb. Here Hebrew prayers are gabbled over, not in unison, but every one according to his or her own time and liking. One can often see Jews passing long threads of divers coloured wool round the cenotaph, and reeling off others which have already been passed round it, and which, having been thus hallowed, are then considered as most efficacious for use as amulets to protect sick persons, especially women, from danger. There are a great

many oil lamps burning in the room, and the general atmosphere is often so bad that one is glad to escape into the open again.

Just beyond Rachel's tomb the road bifurcates, a branch turning off to the left towards Bethlehem, and in the fork thus formed there have been found traces of Pilate's great aqueduct already mentioned. Just at this point it crosses the valley by a syphon formed of huge blocks of perforated stone, or stone pipes (illustration 187). Some of these have been recently broken out of their places and smashed up, whilst on some of those that have been spared the writer has had the satisfaction of detecting

(188) Lower Pools of Solomon.

traces of ancient Latin inscriptions, which, when examined by competent authorities, turned out to be the names of centurions who had command of the different bands of workmen who constructed the aqueduct. Similar Latin inscriptions have been found in England on the ruins of Roman fortifications.

Proceeding on one's journey one passes the great olive-groves that lie between Bethlehem and Beit Jala, a large Christian village which is identified by various authorities with the Zelah or Zelzah of the books of Joshua and 1 Samuel (Josh. xviii. 28; 1 Sam. x. 2), and the Giloh of Ahithopel's story (2 Sam. xv., xvi., xvii.) The population, mostly Christians, and originally of the

Greek Church, are notorious, like those of many other Palestinian and Syrian Christian villages, for the readiness with which not only individuals but whole families exchange one form of Christianity for another whenever circumstances (such as the likelihood of obtaining the protection of some foreign consulate, or getting their military taxes paid), seem to render such a change advisable. As far back as the early days of the London Jews' Society's first missionaries in Palestine, we read in the journals of Dr. Wolff as follows:—"The people of Beit Shallah offered to me to embrace the faith of the Inglees if I would pay 1,500 piastres (less than £15 sterling) tribute to the Pasha of

(189) Upper Pools and Frank Mountain.

Damascus"; and "soon after the arrival of the Anglican Bishop (Alexander) in Jerusalem, they offered themselves, through their sheikh, as Protestant converts; but as no negotiation was entered upon, the sum required for this transaction—or transition—must remain unknown." (Williams' "Holy City," vol. ii., page 572, text and footnote). Under such circumstances it is not a matter of surprise that in our day both Latin and other missions should have been most successful in proselytizing from amongst the ranks of the Orthodox Greeks at Beit Jala, and that more than one imposing "mission" school and church are conspicuous amongst its stone buildings.

The country around Bethlehem and Beit Jala is very remarkable for its productiveness, and, during recent years, many of the once bare hillsides have been reclaimed, terraced, and planted with olives, figs and vines, the verdure of which makes the landscape very beautiful. Leaving behind us the large new Protestant German Orphanage, in which children of victims of the Armenian massacres are cared for, one soon comes in sight of the village of El Khadr or Mar Jirius (St. George) to the left. The great building conspicuously towering above the fellah dwelling is a church and convent of the saint of that name, and people

(190) Bethlehem and the Frank Mountain.

from the whole countryside bring such of their relatives as may be insane to this place to be cured, as described in the Jewish Missionary Intelligence, 1889, page 68. A few minutes later one passes the well-known Pools of Solomon (illustrations 188 and 189).

Concerning this remarkable place, one can only say that the old Saracenic castle guarding the pools and springs is, it is believed, the direct lineal representative, in all probability, firstly, of the tower of Edar (or the flocks, Genesis xxxv. 21); and secondly, and at a much later date, of the habitation of Chimham (Jeremiah xli. 17). In the Ain Atan, one of the four springs rising

in its proximity, one may easily recognise the name Etam, which was that of the fountain whose waters supplied the Temple at Jerusalem, and also of the city Etam of Judah, mentioned as a town which, lying apparently between Bethlehem and Tekoa-Rehoboam, and fortified together with them and others (2 Chron. xi. 6), is probably identical with the ruin "Khirbet el Khoch." One passes this on the way from the pools to the village and beautiful valley of Artass, with its peach, pear and other fruit orchards and vegetable gardens winding away eastward, like a river of verdure between high and barren limestone hills toward the now desolate and utterly ruined site of Herodium. This place received

(191) Church and Convent of Sisterhood of the "Hortus Conclusus."

its water supply through the rock-hewn aqueducts, the traces of which may easily be followed along either side of the valley.

The name Artass, or Urtass, is said to be a derivative or a corruption from the Latin "Hortus," and was given to the place in mediæval times, because it is supposed to be identical with that where Solomon had his famous gardens at Etham (see Josephus' Antiq. viii. ch. vii. § 3; and Ecclesiastes ii. 5, 6). During the Crusading period it probably belonged, at least in part, to the Knights Hospitallers. At the head of a valley coming in from the south-west there exists to this day the ruin of a great building, on one of the stones of which can be noticed a well-carved cross of the famous military brotherhood. As this

ruin is called Deir el Benat, i.e., "Convent of the Maidens," it is conjectured that the ruin may have been a nunnery belonging to the sisterhood which is known to have been connected with the order. Just where the valley above mentioned joins the Wady Artass, a nunnery and church have been recently built inside an enclosure (illustration 191). The nuns, who hail from South America, call themselves "the Sisters of the Hortus Conclusus," i.e., the Enclosed Garden, the reference being to the passage in the Song of Solomon, in which (iv. 12) he compares his beloved to such a garden. The institution is ostensibly an orphanage for American Catholic girls, besides which, the sisters do some dispensing and nursing amongst the fellahin. When they first settled at Artass a few years ago, they tried to make proselytes of the two or three European Protestant women living in the place. When a year or two ago, the C.M.S. ladies working at Bethlehem started a little sewing class for Moslem girls in a room which some people were able to spare in their dwelling, the nuns succeeded in stirring the Khatib, or Moslem preacher, who till then had been friendly, to give trouble.

If the unwritten, or traditionary history of this part of the country is to be credited, the Moslem village of Artass was an important place during the latter part of the 16th century and for a long time after. When Soleiman the Magnificent constructed or restored the lower-level aqueduct from the pools to Jerusalem, he is said, by the peasantry, to have exempted the Artasihs (or Artasses) from the payment of any taxes, on the condition that they were to guard the aqueduct and pools and keep them in repair.

Many who are interested in the modern Jewish agricultural colonies in Palestine, may perhaps not be aware of the fact that the first germ of these was undoubtedly "The Agricultural Manual Labour School," a work of faith started in Artass some fifty-five years ago by a band of American enthusiasts, led by a lady named Mrs. Minor, and in co-operation with Mr. Meshullam, a Hebrew Christian, some of whose children still own gardens and houses in the beautiful valley. The first report of the institution was printed in America. It was entitled "Tidings from Jerusalem," and passed through several editions.

APPENDIX II.

The Vessels and Furniture of the Temple of Jerusalem.

THE question as to the present location of the Holy vessels belonging to God's Temple at Jerusalem, and more especially of the Ark of the Covenant, which is known not to have been carried to Babylon by Nebuchadnezzar, about 600 B.C., but has never been, so far as we possess any record, seen since, is one that still awaits answer.

According to 2 Macc. ii. 4—7, the tabernacle, the ark, and the altar of incense, were, by Divine command, hidden by Jeremiah the prophet in a cave on Mount Nebo, and "as for that place, it shall be unknown until the time that God gather His people again together, and receive them unto mercy"; in consequence of which statement, about fifty years ago the leader of a small German sect, having settled his followers in the Holy City, started off alone on a pedestrian tour to Moab, in search of it, and has not been heard of since.

There are those who believe the ark to be buried somewhere in Jerusalem, and some years ago, there was submitted to the writer of these notes, for perusal, a very learned essay, written in German, to prove that it will be found buried under the ruined charnel-house of the Knights of St. John at the traditional Aceldama. In order to demonstrate the correctness of his theory, the erudite author, a Swede, came here in person, armed with a spade, in order to dig for the relic. As he only stayed here a short time, and no more has been heard of him, it is presumed that he was not particularly successful.

As to the rest of the Temple furniture, everybody knows that the consecrated vessels that were saved from the conflagration of the second Temple, A.D. 70, were carried by Titus to Rome as trophies, and displayed in his triumphal procession, after which they were portrayed on the monumental Arch still bearing the conqueror's name, and the preservation of which bears witness to the truthfulness of Josephus, and teaches the danger of slighting and mis-using religious privileges. The

subsequent history of the furniture thus taken to Rome is very interesting. The golden vessels and instruments were laid up in Vespasian's Temple of Concord, whilst the scrolls of the law and the purple veils were deposited in the Imperial palace. In the reign of Hadrian, the golden plate engraved with the Name of the Eternal, which had adorned the forehead of the high priest, was seen at Rome by Rabbi Eleazar, the son of Joses, a contemporary of Rabbi Akiba, A.D. 135.

(192) Ancient Bronze Vessel found in Cyprus.

In the twelfth year of Commodus, A.D. 191, both the Temple of Concord and the Imperial palace were, it is said, destroyed by fire, and many varied and costly treasures perished in the flames. It appears, however, that the sacred vessels of the House of God were rescued, as in the fifth century we find them often and unhesitatingly mentioned (see Williams' "Holy City," Vol. i. page 191, and footnotes). We may conclude that they had been saved from destruction, and securely laid up in the public treasury at Rome, where they were found when Alaric, king of the Goths, plundered Rome, A.D. 410. He does not seem to have removed them all; for when, forty-five years

later, Genseric, king of the Vandals, sacked the Eternal City, among the other spoils he carried to Africa, were the holy vessels of the Jewish worship, which remained in Carthage nearly eighty years, till the victory of Belisarius restored them again to the Romans, A.D. 455.

That portion of them, however, which had been, as above related, taken by Alaric, was carried to Carcassonne in Languedoc.

Many of them are said to have been adorned with green stone, and their fame exposed the place to a vigorous siege by the army of Clovis. It was, however, unsuccessful, and when the town was relieved by Theodoric the Goth, the rescued treasures were, apparently, carried to Ravenna, and nothing more is known about them.

Those which were recovered from Carthage by Belisarius, were exhibited in a triumphal procession at Constantinople; just as, four and a half centuries earlier, they had been at Rome itself.

This fact of their having been thus displayed at Constantinople is attested by Procopius (De Bello Vandalico, lib. ii. ch. 9, vol. i., page 255), who was secretary to the Emperor Justinian, and an eye-witness. He relates, circumstantially, that a certain Jew, having noticed the sacred vessels amongst the spoils, told one of the Emperor's officers, that they could not be brought into the palace without grave danger, nor be safely kept anywhere but at the place where Solomon had originally dedicated them. He represented that it was for this reason that Genseric had been allowed to take Rome, and that in turn the Vandals had been conquered by the Romans. Frightened by this statement, Justinian immediately sent them to Jerusalem, where he had built two churches (those of the Divine Wisdom, and of St. Mary), within the area of the ancient Temple, as well as others elsewhere. There is some reason for thinking that they may have been carried off again, this time by the Persians, who, in A.D. 614, took and plundered the Holy City; but there is not sufficient proof for this opinion, and two different local traditions point to their still being hidden in the Holy City. In the first place we have the fact that no orthodox Jew resident in Jerusalem will dare to set foot inside the ancient Temple-precincts, because he believes that the sacred vessels are still buried there, and if he be so unfortunate as to tread over the spot his death will ensue during the course of the year.

In the second place, we have the popular local Christian statement that somewhere under the pile of buildings connected with the Church of the Sepulchre there is a secret vault containing, beside the holy vessels, untold treasures. In conversation with the late Dr. Schick, who was a most competent authority, the writer of these notes was informed that such a vault really exists. It was described as being provided with a heavy iron door, which is hidden behind some painted work, and is provided with three locks, each of which is closed by a special and different key. Each of these three keys is in the charge of a different bishop of the orthodox Greek Church, and the vault cannot be opened until these three dignitaries agree to meet together for the purpose, each producing his own key.*

Whether these popular ideas be correct or not, it is unfortunate for the authenticity of these interesting relics,—which, as we have seen, have travelled from Asia to Europe and Africa, and back again to Asia,—that the author of the book of Maccabees clearly describes the complete spoliation of the sacred treasury at Jerusalem by Antiochus Epiphanes about 170 B.C., and that he carried the spoils to Antioch. Amongst them special mention is made of the golden candlestick, the table of shewbread, the golden altar of incense, the vials and flagons, the golden censers and precious vessels, as well as the veils of scarlet and fine linen. Nor is there any doubt that such sacred vessels as were returned from Babylon, and those that had been dedicated by Ptolemy Philadelphus, B.C. 285, fell into his hands; for we are expressly told that "he emptied the Temple of its secret treasures, and left nothing at all remaining," and we nowhere find any evidence that these vessels were subsequently restored. On the contrary, we learn from 1 Macc. v. 48—51, and Josephus, Ant. xii. vii. 6, that Judas Maccabæus, on the purification of the Temple, after its desecration, provided it with *new* vessels and altars and veils, and these therefore, must have been those which were taken into Rome by Titus, the fortunes of which we have told.

Whether these or indeed any of Solomon's or Herod's vessels for the service of the Sanctuary still exist, is a matter of serious doubt, but a recent discovery in Cyprus has aroused great interest amongst antiquarians, as it proves that in other places furniture and vessels of analagous pattern to those of

* This reminds us of an incident that occurred in Crusading times, for which see Besant and Palmer's "History of Jerusalem," chapter xiv. page 384.

the Jewish Temple were in use and may yet be discovered, especially if made of bronze or copper.

Bible students will remember that in Solomon's Temple, besides the great brazen sea, there were ten round lavers of brass, placed on square and wheeled bases (1 Kings vii. 27—39). Five of these were ranged on the northern and five along the southern side of the court of the priests, and used for washing the sacrifices (2 Chron. iv. 6; Josephus Ant. VIII. iii. 6). The bases themselves were mutilated by Ahaz, and carried away as plunder, or at least what remained of them, by Nebuzaradan, after the capture of Jerusalem (2 Kings xvi. 17; xxv. 13). No mention is made of their existence in the second Temple, and therefore we may assume that they never were restored.

During recent excavations in Cyprus three curious bronze vessels were discovered, two of them exactly answering in their general features to those above described. The third differed in its having a triangular instead of a square base. Of the two first, one is said now to be in the British Museum. It is described as being in a defective condition, the wheels being destroyed as well as part of the structure. Its side-ornamentation shews female figures looking out of casements. The other is splendidly preserved, though covered with green patina or copper rust, proving its antiquity. It was till lately, perhaps is still, in the possession of Mr. Caremfilaki, of Larnaka. Though in its dimensions it is much smaller than those described in Scripture, in shape and ornamentation, as shewn in illustration 192 (a reproduction from the drawing in Professor Furtwangler's official report* in the Transactions of the Royal Bavarian Academy of Science at Munich), it is practically identical, except that the four birds at the corners do not seem to be mentioned in Scripture.

* Ueber ein auf Cypern gefundenes Bronze-gerät. Ein Beitrag Zur Erklärung der Kultgeräte des Salomonichen Tempels. Von A. Furtwangler. Vorgetragen in der Philos-Philol. Klase der K. Bayer Akad. d. Wiss. München.

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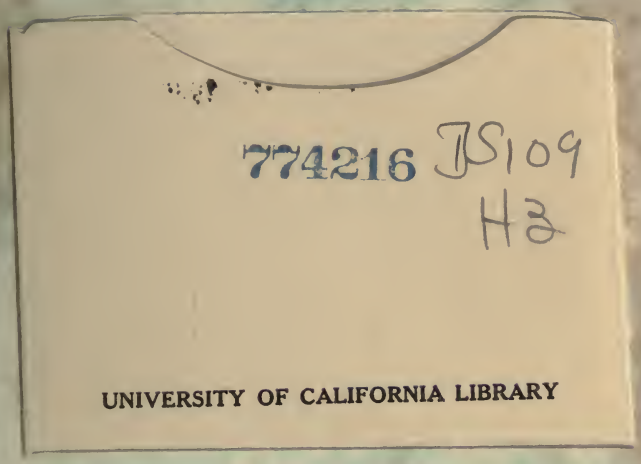
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